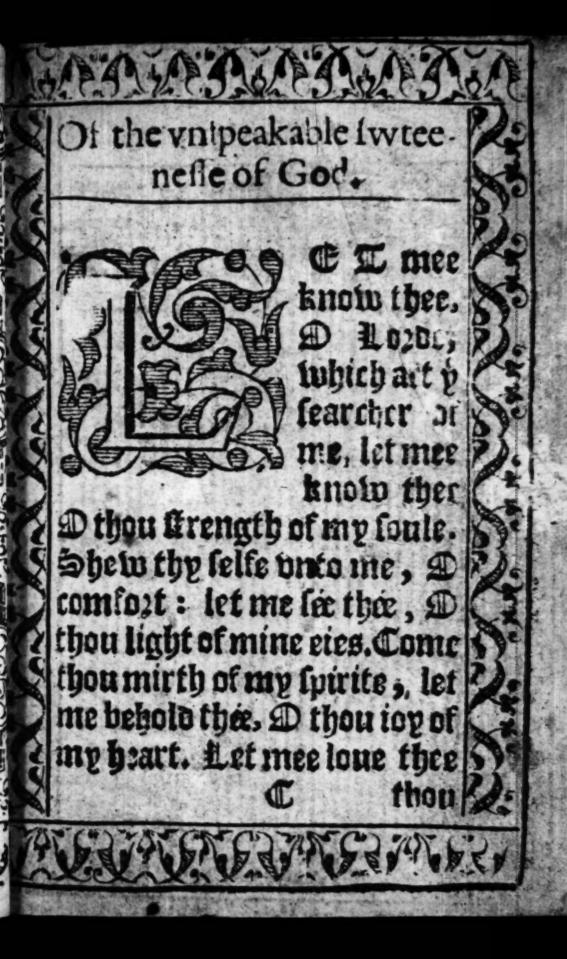


Nouember hath xxx. dayes. All Saintes. All Soules. Winefrede birgin. Amantius. Lete prieft. A 6 h Leonard. c Willibrobe. 7 foure cromited. 8 Theodoge. 9 Martine. IO II Martine bishop. Briefe bifbop. 12 20 Patronne martpt. 13 Tran. Erkenwall. 14 Macute bifbon. IS e Depo. af Comond. 16 Init. Reg. Elizabethe. 17 Octa. Martine. IS 21 19 Elizabeth martys. b Edmond King. 20 Pref. of Marn. 21 C d Cecilie birgin. 22 Clement martn: 23 Grifegon martpy. 24 Ratherine birgin. 25 Û Inne Martpy. 21 25 b Ditalis martpi. 27 t Aufus martyi. 28 29 D Faft. Andrew apostle. 30

December hath xxx-dayes. Elegie bifon. Libon martpr. Dep. of Dimond. Barbara birgin. Sabba bifbon. Richolas bistop. Octa. Andrein. Con of Marn. Opprian bifton. Gulalie birgin. OL Anterpe. II Damalc. confel. 12 The shortest days 13 Picabns birgin. Otholie birgin. If @ lapientia. IS Lararus confel. 17 Gratian bilbop. 18 Benetiabirgin. 19 Faft. 20 Thomas apostles 21 rer. Martyis. 22 Pictor birgin. 23 Faft. 24 Christmas day. 25 Stephan martyr. 25 Iohn Euangelift. 27 Innocentes day. 28 Thomas Becket. 29 Aranf. of Lames. 30 & ileuffer martpy.



S. Augustines thou life of my soule. Appeare bute me, Dmy Coueraigne velight, my sineete solace. D Lozdeiny God, my life and the whole glozy of my soule. Let mee finde thee, D my peartes desire, let me holde thee thou love of my soule. Let mee imbrace thee thou heavenly bridegrome, Dmy soueraigne gladnesse both inwarde and outward. Let me possesse the D enolesse blisse, let me loage thee in the bots tom of my heart: thou bleffed Life and soueraigne sweet.

nesse of my soule. Let mee loue thée D L D u D mp Grength, my stay, my refuge and deliverer. Let me bee in lone with thee my DD D, my helper : bee on tomee a tower of Arenath. my lwete hove in all my tri bulation. Let mee imbrace the the goodnesse it selfe, without whome nothing is god. Let me entop thee the k best of all thinges, withent whom nothing can bee best. whom nothing can bee best. Dpen the entries of mine eares, thou word which etrest

fwifter then any two edged swood, that I may beare thy voice. Abunder downe from aboue, D Lord, with a louve and mightic voice. Let the Dearoze & the fulnelle there: of, let the earth be moved and all that is in it: Lighten mine eyes D incomprehens fible light, flash out thy ligh: tening, and turne them alide, that they may not loke byon vanity:multiply thy streams and search them to the bet. tom, that the head springs of the waters may bee laide o.

pen, and the foundations of the world discovered. Dlight inuisible, give me sight to see thee. D favour of life create a new smelling in me that 3 runne after thee bpo the sent of thy perfumes. Wake my talt found, that it may fauoz, try, and discerne bew great the aboundance of the sweet. nece is, which thou half laid ? bp for them that bee full of tip loue. Giue mea mind that may ever thinke boon & thee, a heart that mape loue thece, a soule that

may honoz thee, an bnoer standing that may feele thee, s a reason that may alwaies Clicke fall to thee my fone: raign delight. Let me wisely settlemy adulsed loue bpon. the D life to whom al things line, Dlife which giuest life, D life which art my life, through whom I live, and without whome I am dead. Dlife whereby I am railed to life, and without which A am forlorne. D life lohereby Treionce, and where with out I am forrowfull. liuely

lively, sweete and loucly life alwaies worthy to be hav in nunde, where art thou I pray thee: where thal 3 finde thee, that I may give over in my selfe, and stay opon thee? Bethou nears mee in my minde, neare mee in my heart, neare mee in my mouth, neare mee in my teares, neare mee to my helpe. For I pine away for lone of thee, I drefor the want of thee, and to thinke opo thæ 3 am quickned. The I cent of thee refresheth mee,

ge remembraunce of their healeth mee: but yet shall 3 neuer be sufficed, till thy glos rie appeare, D thou life of my soule. Dy soule fainteth with longing after thee and with thinking bypon thee. Then that I come and the w my selfe in thy presence D my top? Thy turnest theu thy face away D my heartes desire, wherein I reiopie. Where art thou hidden, theu brautifull whome I long af: ter? By fæling but the smell of the I line and ioy, get

14.6.5.26.6.5.3.66.6.5.366.6.5.366

Meditations.

I fee thee not. I do but beare thy voice, and 3 am reviued againe. But wherefoze his dest thou thy face away: Perchaunce thou wilt say, man can not læ me, and liue. We it so D Lozd, I can finde in my heart to ove, that 3 ? may fee thee : let me fee theck there, that I may due here. I desire not to line, I had? leuer dye: I woulde fame bee let lose, that 3 might be with Chaile: I couet to ope, that ? I might see Chaist: 3 refnse to live here, so I may live &

with Theift. D Loed Jesus, receiue my spirite. Dy life, receive my soule. Dy ior drain my heart buto thee. By sweete soode, let me fæd bpon thee. Wy head, direct thou me. Abou light ofmine eyes, inlighten me. Py me lovie, delight thoums. De sweete sent, refresh thou me. Thou word of God, quicken thou me:mp praise, glad thou the soule of thy servant. Enter into it D my iop that it also may joy in thee: Enter thou into it D foueraigne

ueraigne sweetenesse, that it may have a sweete sauoz. Thou everlasting light, thine thou boon it, that it may perceive thee, know thee and love thee. For the cause D Lord why it loueth thes not, is in that it know, eth thee not: and it knoweth thee not, in that it perceiveth thee not: and it perceiveth thee not in that it compahen. beth not thy light: for thy light thineth in darkenette, e ? the varicenesse comprehedeth it not. Dlight of the minde, D light

Dlightsome trueth, D tru brightnesse, which inlight nest every man that commethinto the world: 3 far which cometh into & wezlo. but not which is in love with the world: for he that loueth h world, is made enimie bn- & to God. Drive away the darkenesse sweet Jesu, from 8 the upperside of the deepe of my minde, that it may see thee by binder standing, know & thee by perceyuing, and loue thee by knowing thee: for who soener loueth thee, knoin, K

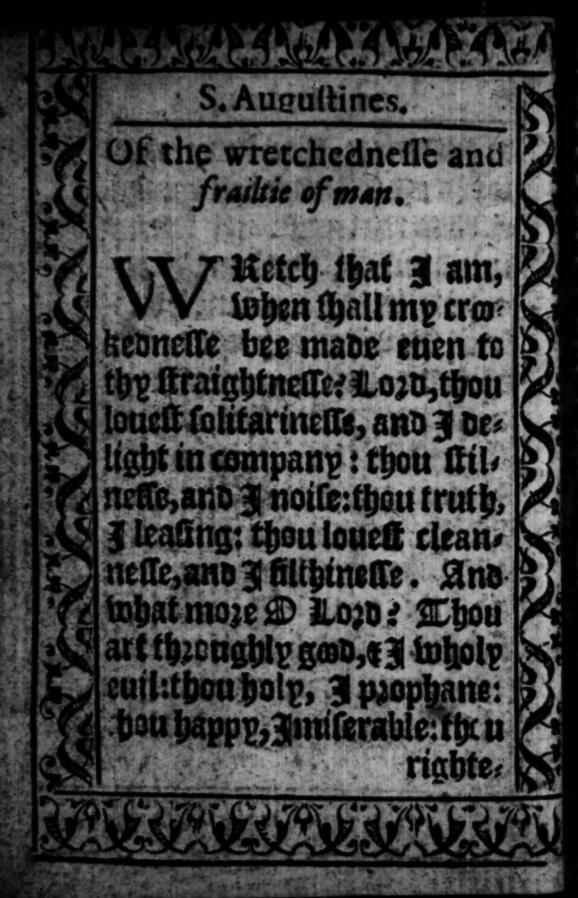
knoweth thee. Peahe forget teth bim celfe and loueth thee moze then him selfe: be foz. saketh him selfe & commeth to thee, that hee may top in thee. The cause then where, fore I am not so farre in loue with thee as I ought to bee, is by reason that I doe not throughly know thee: and because I have but small knowledge of thee, I have also but small love to thee: and because 3 beare small love to thee, therefore have I but litle ioy in thee.

S. Augultines.

By meanes of outwarde ioges I raunge from thee the true inward iog, and feeke counterfeite comforts in thele outward thinges. Und lo like a wzetch as Jam, looke what love I ought to have gelded buto thee alone with my whole heart, that have 3 let byon banities: and there fore am become vaine by louing banitie. Pereupon also D Lozde it is come to passe, that I velight not in thee, and therefore I Kicke not to thee, for that I am giue fo

to outwarde, thou to inward iopes: I to tempozall things thou to spirituall. 3 am in mindbulied, in thought oc. cupied:in talke intangled a bout transitozie thinges : but thou dwellest in everlasting. neste, and art the everla-Ainguelle it selfe: thou in beauen, and 3 in earth: thou louest high thinges, lowthinges: thou beauen lie thinges, I earthlie things. Ind how then can these contraries agree toge. there

erro erro



righteous, I vniult: thou lightfull, I blind: thou living, I dead: thou the salue, I the soze: thou the ioy, I the sozi row: thou the souerain truth, I nothing but vanitie, as all men lining be. Alas therefore my maker, what thall I lay? Beare me Dmy Creatoz: 3 3 and thy creature, and without thee am already forlorne: 3 am thy creature, and am alreadie ocab : 3 am thr workemanship, and am a ready brought to nought. amosthy fally ioning, thy have

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D Lozdhaue made me, and fashioned me: even the same hands which were fallened with nailes for my lake. Lord despite not the worke of thy hands, but looke bpon the woundes of thine owne handes I beseech thee. Behold thou half let me downe byon thine hands: Lezo God read thy writing, and faue me. I that am thy creature, po grone buto thee that art my creatoz: D refreth me. Beheld I thy workmanship docry buto thee: though art

my life quicken me. Wehole Ithy handy worke looke by to thee: thou that art my ma ker comfort me. Spare me D Lord, for my daice are no: thing. What is man, that he should talke buto God his maker 2- Weare with me for mp talking to thee . Parcon thy fernant for presuming to speak to so great a Lozo. Decellitie hath no law. Paine compellethme to speake, and the grief that I indure infoz, ceth me to cry euf. 3 am fick and I call to the Philitica

S. Augustines I am blind, and I hie me to the light: 3 am dead, and 3 labour to life. Thou art the Philition, the light, and the life. Jesus of Pazareth haue mercie bpon me: D thou son of Dauid have mercie byon me:D welspring of mercie barken to the diseased which crieth buto thee. Thou light which pattell by, tarry for the blind that calleth open thee, reach him thy hand that he may come to thee, and let him see light in thy light. Thou living life, raile op the Dead

Meditations. dead againe. What am I that speaketh with thee : Woe is me 1 020: D Lozd spare me. 3 am but a rotten carcelle, wormes meate, a Clinking coffin, and fode foz fire . D good Zesu inhat am I that talketh with thee: We is me Lozo: D lozo spare me, 3 am an bnhappie man, euen a sozie man bozne of a won an lhost-lived, ful fraught with many iniferies: even a man that is like buto vanitie, matched with wif leffe beaffes, and alreadie be-

S, Augustines come like buto them. Againe, what am 3 ? a darke dügen, wetchedearth, a childe of weath, a vessell mæte for dilhonor, begotten with bucleannes, lining in miserie, and dying in distres. Dut byon me wzetch, what am 3: Wlas what shall become of me ? Jam a vellell of oung, a coffin of rottennes, full of lothfomenes & Ainch, vino, poore, nakeo, subject to exceeding many necessities: wotting neither when I came into the worlds nor

suben

when I wall go out: muz. tall, and miserable: whose daics paffe away as a hade, whose life glauncethal way as a hadowe by moone light. growing as a flower byon a træ, and faging out of hande againe, nowe florishing and by and by withering agains. My life (I fay) is a fraile life, a fleeting life, such a life as the moze it lengtheneth, the Coateritis: the further it goeth, the nearer it neather eth buto death . A beceit full and wadowith life, full

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S. Augustines

of inarcs of death. Pow 3 ammerrie, and anone Jam sozie, Pow Jam lustie, and anone 3 am weake. Pow 3 amaline, and by & by bead. I sæme happie foz a while, & I am alwaies wetched. Dne while I laugh, and another while I weepe. And althings are so subject to bustablenes, that nothing continueth at a Caic one houres space. Here withal commeth feare, trem bling, hunger, thirst, heate cold, faintnes, and griefe. In the necke of these followett **lodaine**

SIGNED WEIGHT

COUNTY SOUND HOUSE ASSENCED BY

Meditations

daine death, which inatcheth bp weetched men bnwares a thousand wates everie date. He killeth one with difeafes, and dispatcheth another with forrowes. He starueth this man with hunger, and pineth that man with thirs. De choketh some men with water, and Arangleth other some with a halter . He maketh an end of come men by fire, and devoureth other some with the teeth of wilde beatles. He lateth this ma with & swood, dectroicty that ma with pop-



S.Augustines

son, and causeth some other man to finish his miserable life with sodaine feare. And yet there is one great milery aboue all thefe: namely that where as nothing is moze certaine then death, pet both not a man knowe when hee Mall die. Bea euen when hee thinkes himselfe to have best footing, then is be Maken bowne, and his hope periff; eth. For a man knoweth not when, where or how he chali de, and pet is he sure that he must nades die. Dee Lord

ELENEIGNEIGNEIGNEIGNEIG

Meditations

my God how great mans weetcheones is, wherein 3 am, and pet I miliruft it not: howe huge the miserie is which I endure, and petam not grieued, noz make anie mone to thee. Lozd 3 will crye out buto thee before 3 patte away, if peraduenture Imapabiae in thee, and not passe away. I wiltel that the, I will tell thee my milerie: 3 will not bee assamed to acknowledge my vilenes before thee. Belpe me my Grength by fohom A am bnderpzop:

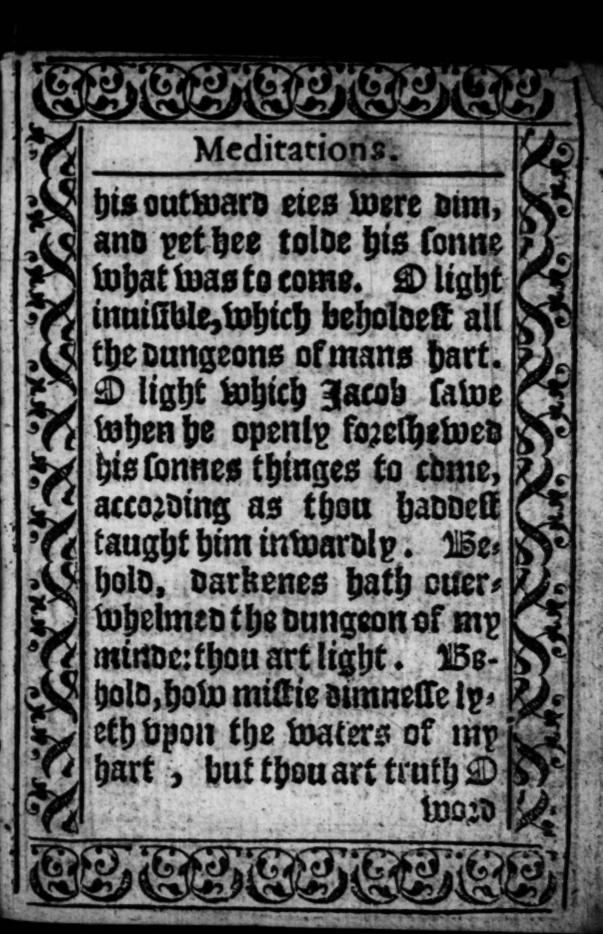


S.Augustines

peo, luccour me my power by whom I am ophelo, come my light by whom I see, appeare my glozie through whom I reivice, shewe thy selfe D life wherein I maye line, D my Lozd God.

¶ Of Gods wonderful light,

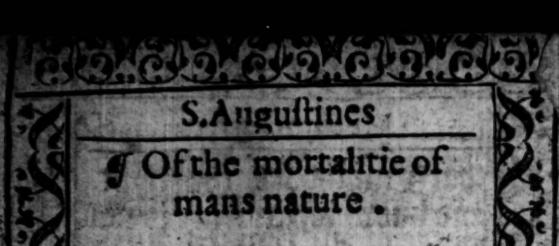
Cavi when with his cies that, he taught his sonne the wate of life. Dlight which Isaac saw inwardly, when his



S.Angustines

word by which all thinges were made, without which nothing was made. D worde which art before all thinges, and before which was nothing D word which createst al things, and without which all things are nothing . D word which rulest all things and without which al things are nought worth. D worde which in the beginning didst say, let light be made, and light was made: lay unto me let light bee made, and by and by light was made

Meditations that I might see the light, and know whatforner is not Foz without the I take barkenes for light, and light for darkenes: and so without thee and thy light there is no truth, all is erroz, all is vanitie, there is no truth, no discretion, al is confusion, all is ignozance, there is no knowledge, all is blindnes, and there is no light: all is Craying, but no way: al is death, & there is no life.



Tholo D Lord my God, Dwhere there is no life, there is death: nay rather death is not, because death is nothing: for by it we come to nought, while we are not affraid to runne to nought through finne. And when we come to nothing as water that glideth away, wee bee infilie dealt withall D Lozd, and we receive according to our doings. Foz without



the was nothing made, D Lord Jelus, D God & word. whereby all thinges were made, and without whome there is not anything made. Woe is mee wzetch so often blinded, for thou art the light g and I am without thee. We oe is me weetch so often wounded, for thou art the falue, & I am without thee. Woe is me wetch to often overfcen. & for thou art the trueth and I Nam without thee. Whoe me wzetch so often Kapina. for that theu art the wap.

S. Augustines

and I am without the wiece is me weetch to ofte beought to nought, for thou art the life and I fam without thee. Teloe is me weetch to often deade for that thou art the worde by which all thinges were made, and I am with out thee, without whome nothing was made. D Lord the word, D God the word. who art the light by whome light was made, who art the way, mueth, and life in whom there is no darknesse, no vanitie, no death. D light

without which all is but oarkeneste: D way without which all is but wandzing: D tructh without which all sisbut lealing: Dlife without Which all is but death, Lord Lay the word, that light may I be made, that I may fee the light, and elchew varkenette: lee y way, teschew straumse Spathes, fee the truth a efchew & leating: lie life relchew death. I Ohins fazth D Lorde Jefu S Chair my light, metalish. tening, and my welfare, whom I will reverence, my 烈 D2D

S. Augultines

Lozd whome 3 will prayle, my God whome 3 will bo noz, my father whem 3 will lone, my bridegrom to whom 3 will keepe my felfe. Shine forth Dlight, Chine forth (3 fay) to this blinde soule of mine which litteth in darke. nesse and in the shadow of beath, and guide the feete therofinto the way of peace, that I may paste thereby into the place of the wonderful Tabernacle, euen to p boule of Tod with p voice of glad! nelle and confellion.

02.65.202.65.202.6

whereby I may enter buto thee: which art the way, wherby I may returns from by wayes, and whereby I come agains to thee which art the way, for thou art the very way of life.

What is meant by be-

V Pather wil I confesse, who thee D Lord of heaven and earth will I confesse my

S. Augustines

West and Alexander

weetchednelle, that I may have leave to come to the mercy. For miserable am 3 become, yea I am brought to nothing, and will it not. Foz thou art the trueth, and 3 was not with thee: my fins have wounded mee, and it greened me not. Foz thou art the life, and I was not with thee. They have broght ? me to nought, because thou. art the word and I was not with thee: even she woode by which all thinges were made and without which there

there was not any thing made: a therfore by being w out thee, 3 am become nos thing, because & thing & leas beth to nothing is wothing. What thinges seener were made, fin what fort foruer they were made, they wer al made by the word. And God law how all thinges of he hav made wer ercading god. All thinger aremade by f word, s what soener was made by f word, is erceding god. Wiher fore are they good because they wer al made by f wo;d:

S. Augustines

and nothing was made with out & word, because nothing was good without the soue: raigne god. Wit enil is, where as is not good, and truely that is to be nothing: for euil is nothing but the bt. ter want of god, as blindnes is nothing but the want of light. Guill then is nothing, because it was not made by the word without the which nothing was made. And euil, is that which is bereft of that god, by which all god things were made god, what soever.

But the thinges that be not, made by him, and therefore they be nothing. Und fo consequently the thinges that were not made be cuil, because althings of were made were made god by the word. Seeing then that all thinges were made by the wood, euil thinges have not any being of the same: for because all thinges which were made by the word are good. uil therefore is nothing, be cause it was not made by the word, wout's word nothin

S. Augustines

was made. But bow can e uill be saide to be, if it were not made? for footh because es ul is the want of that good whereby good was made. Pow then, to be without the word, is to be enil, which is to be nothing. Foz without the wozde is nothing. But what is meant by being seperated from the worder If thou delire to know that, harken what the worde is. Bobs word faith, 3 am the may, the trueth and the life. Then to be without & woze,

is to be without way, with, out trueth, without life, and therefore to be nothing, and se consequently to be eui because it is seperated from b word, whereby all thinges were made erceding good. Und to be seperated from the word whereby all thinges wer made, is nothing els but to be budon, # to apaway fro being to bubeing, not being because nothing bath any be ing wout f wozd. As ofte the as thou Reppelt alide fro gwo nelle y seperatelt the selle fro

S. Augustines

the word for y word is godnette it felfe, therefore thou becommest nothing because thou art without the word without which was nothing made. Now therfore D Lord which art the light thou half inlightened me to the intent I might fee thee. I have fæne the and I know as oft as I I have beene seperated from thee, to oft haue I become no thing, because 3 baue forgot. ten the good which thou art, therefore ame become suil. Toloe worth me wretch as 3

5

am, that 3 did not perceine how I became nothing by for laking thee. But why fap I foe If I was nothing how could I perceive ? We know that the thing which is evil is nothing, and that which is nothing is not at all: and fo. that which is not good, is not at all, because it is euil. Then if I were nothing when I was without thee: I was but a thing of nothing, or as an Jooll, which is nothing: fozit hath eares and heares not, it hath note and imelles

S. Augustines.

not, it both eyes and fees not, it both mouth and speaketh not, it hath handes and feeles not, it hath feete and goes not, and it hath the full portion of all members with out any sensor pie of them:

And so had I.

Of the fall of the Soule into sinne.

ed pundium a

A b long as I was with. A out the I was nothing. And therefore I was blinde, beafe, t lenselesse. For I dio nei-

neither discerne the good, no2 chunne the cuit, noz feele the griefe of my wounds, not fee mine own darknesse, because I was without thee ptrue light which lightenest every man that commeth into this world. Wio is me, they have wounded me and I was not sozie, they have haled mee and I felt it not. For I was as nothing, because I wes without life which is the worde, whereby all thinges are made. And therefore D god Jelu my light, mine eni-

S. Augustines mies have done what they lifted to me: they have Ariken me, they have Gripped mee, they have polluted me, and thep have killed me, because 3 Monkebacke from thee, e am become as a thing of nothing without thee. Alas Lozd my life which madelf me, my light which half quided me, my loue which half loued mee, Thou defender of my life, have mer cp opon mee. Kaise mee up, againe DLDKD iny mp & D D. ABe hope.

Meditations. my power, my Grength, my comfort in the date of my tribulation: baue an eie to mine enimies, and rescue me. Let them that hate me flee awaie from my face, and let me liuc in the by thee. Foz they have ipen in waite for me D lord, and when they faw me with out thee, they dispised me. They parted among them the garments of the vertues where with thou haddelf apparelled me . They made their waie throughme, they trampled usee under their fecte

S. Augustines

feece, they deflied thy boly temple with the filth of their finnes, and they left me delolate and forpined with for row all the day long. I went after them blind, and naked, and Mackled with the fetters of sinnes. They dragged me after them round about from vice to vice, and from mire to mire : and I went without ttrength before the face of him that pursued me. I was a bonoflaue, and yet I loued flavery: I was blind, & Ail I longed for blindnes: 3 Ipas

was manacled, e yet 3 drea ded not my manacles: 3 thought bitter to be l'weete q sweete to be bitter. I was a wzetch will it not. 20nd all this came to palle, because 3 was without the word, with, out which nothing was mate whereby all things are preferued, and without which al thinges are worke then no thing. For like as all thinges were made by the word, and nothing was made without it: even so by it are all things preserved and mayntep

S Augustines

neo whattoeuer they be, els ther in heaven, or in earth, or in the lea, 02 in anie depes. Dne pecce thould not cleave to another, in a Cone of in anie of the thinges that bee created, buleffe they be main. teined by the word, whereby all things were made. Ther: fore will I flicke fast buto thee, D word, that thou mailt preserve me, for allone as 3 Nepallide from the, 3 am bnoone in my felfe, saving that thou which madelt me, didit renue me againe. For when

when I had linned, thou didli bilite me: when I was falne, thou didli lift me by againe: when I was ignozant, thou didli teach me: and when I could not lie, thou didli inlighten me.

Of Gods manifold benefites.

Vand Jelu, thew mee howe much I am bound to love thee. Wake it appears to me howe much I ought to F3 praise

CENTRAL SERVICES (SEE)

S. Augustines

praise thee . Waxe mes to know how much I ought to please thee. Lord thuder thou sowne with a great and mightie voice into the inward eare of my hart. Death me, and saue me, and I will praise thre. For thou hast created mee when I had no being: thou half inlightened me when I was in darke. nes: thou hafte rapled mee when I was dead theu halt fed me with all thy benefites even from pouth bp. Thou half nourthed me bupzofita. ble

SI CONTROLL STATE OF THE STATE

ble woune Kinking in Kinne with all thy fingular good giftes. Dpen buto me D thou key of Dauld, which openell and no man Qutteth against him to whom then openest, f chuttest, f no man openeth buto him who thou Quttelf out. Dpen me the doise of thy light, o I may enter in know and acknowledge e confesse onto thee with my whole hart, that thy mercie is great towards me, and that thou half velivered my foute from the battomte of hell.

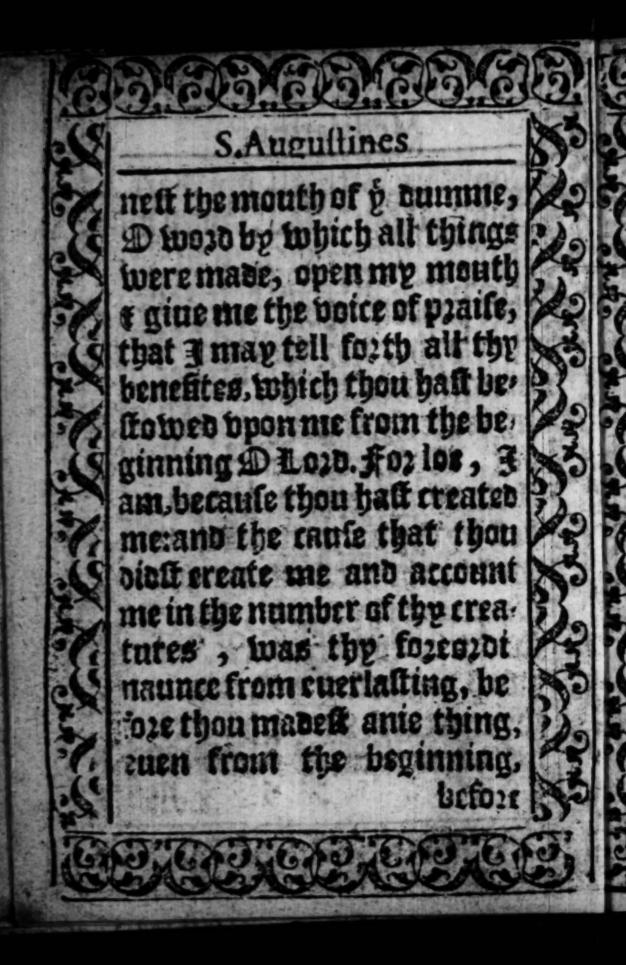
F 4 9

S. Augustines D Lozd our God, how wonverfull and praise worthy is thy name through al pearth And what is man that thou art minofull of him, oz the sonne of man that thou visi: test him? D Lozd which art the hope of the Saintes, and the tower of their Arength. Dog the life of my soule, where by I live, and where without I die . D light of mine eies, by which I fee, and without which I am light lette Diop of my hart and chearer of my spirites, let me & loue

loue thee with all my hart, with all my strength and with all internesses for thou hast loued me first. And why hast thou done so to me D maker of heaven, and of earth, and of the bottom lesse deepe, who hast no neede of my god; Wherupon commeth it that thou hast loued me:

Of the benefite of our Creation,

OWisedome which open



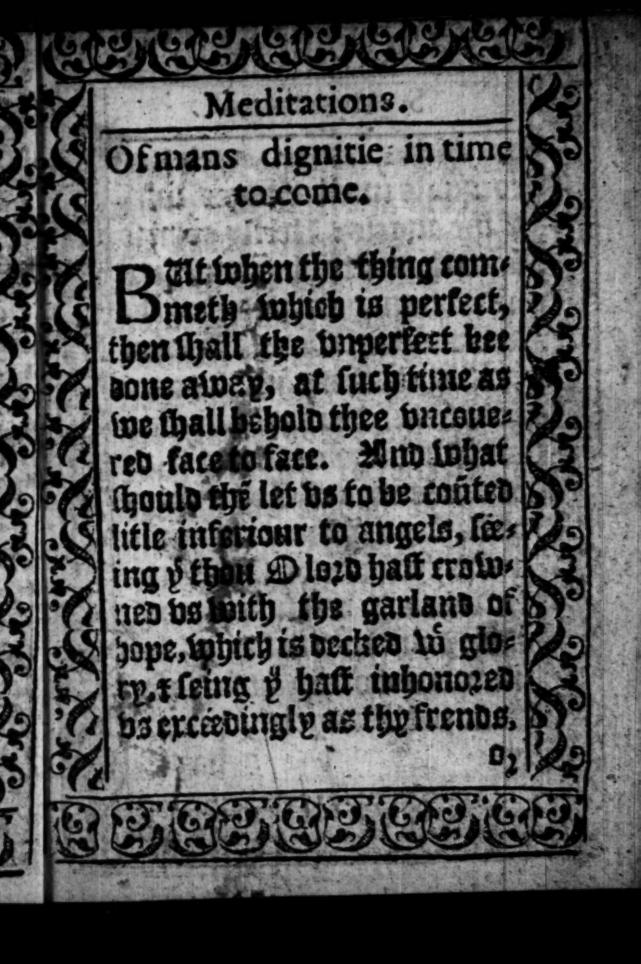
before thou violi spread out the heavens, when as yet there were no depthes, nei ther handelt thou yet made the earth, noz founded the mountaines, neither were any waterspringes yet broken out. Befoze thou maveit all these things, which thou mas dest by thy word, thou foresawest by the most assured prouidence of thy truth, that I should be thy creature, and also p willed by Moule be thy creature. And whece comath this to me D most getle

S. Augustines

Lozd, most high God, most merciful father, most migh: tie creator, and alwaies most mæke? What had I desers ned? Withat kindnes had 3 hewed, that it Chould seeme good in the fight of thy mag: nificent maiely to create me? I was not, and thou didit fa-Mion me. I was nothing. and of nothing thou madeft me somewhat. And what maner of somewhat ? Rot a drop of water, not fire, not a bird of fish, not a servent of come of the brute beattes, not a Cone

a Cone oz blocke, not of those lost of things which have but being only, 82 of those things that have but only being and growing, noz yet of those kind of things that have but onely being, growing, and fæling. But abone all these things, it was thy will to have me be both of that fort which have but being onely: for 3 am: and of those that have no more but being and arowing: for 3 am, & grow: also of those kind of things which have both being, gros

S. Augustines wing, and feeling: for 3 am, I grow and feele Bea ethou balt made small sodes be tweene me and the angels. For I have receaved reason to know thee, at thy hand as well as they. But I did well to lave there was some codes betweene bs. For they have the most happie knowledge of thee alreadie in light, and I have it but by hope. They fee thee face to face, I fee thee varkly as through a glace. They fee thee fully, and I but parfly:



S. Augustines .. oz ranger as fellowes and coequals in all thinges with thine angels? Merily even fo laith thy truth, they are equal with the angels, and they be the sonnes of God. And what be they els then the connes of god, if they be made fellowes with the angels? They thall (5% be the sonnes of God in very dede: for the some of man is made the sonne of God. Tru (39 lp lohen I bethinke mee of this, I am bold to say, that man is not onely little infes riour to the angels, yea 02haples

Meditations. baile fellow with the angels, but also, superiour to them, because a man is God, and God is man, and not an angell. And in this respect 3 may fay that man is the 1002. thiest creature, because the I word which in the beginning was GDD with GDD. the word inhereby God said let light bee made and light was made, (that is to lay, the angelical nature was made) the word whereby God created all thinges in the begin ning, even the selfe same m028

S. Augustines word became fielb and dwelt among bo, and we have fine the glozy of it. Loe, here the glozy, wherein I glozy. Loe here the ioy wherein Fioy, DLozd my God, the whole life and glozy of my foule. Therefore 3 acknowledge buto thee my Lozd God, that when thou createdit mee indued with reason, thou diest create me after a fort equal with the Ungels. Foz by thy word I may be perfect to attaine buto equallity with the Angels, loas Imay have

the adoption of thy children. up thine only begotten word, D Lozo, by the veare beloued sonne in whome thou art well pleased, by our onely coheire, which is of the same substance and everlasting. I necke that thou thy selfe art, Jeuen by Jesus Chaite our onely Lorde and redecmer, our inlightner and comforter d our spokesman with thee and the light of our eyes, who is our life, our Sa. utour, our onely hope, who bath loved vs moz

S. Augustines then him seife by whom wee haus affured trust laide by in Store, and Stoolast faith to thewarde, and entrance to come unto thoe, because hee hath giue them power to become the chilozen of God, as many as believe in his name. I will give prayle sonto thy name D Lozd, who by creating mee after thine owne i. mage, halt made me cape. able of so great glozy, as to become & sonne of Pod. This truely can not trees doe, this cannot Cones doe, this (to Speake.

speake generally) cannot any of the things do that move or grow in the ayze, or in the Dea, or on the earth, in as much as thy word hath not given them power to become the lonnes of God, because they have not reason. For f power whereby wee know Bod, colliteth in reason. But he hat h given this reason bntomé, whom be created reas fonable after his own image and likenelle. Certes Lezo it is by the grace that Jama man, and by grace I may b

WAR TO THE REAL OF THE PARTY OF

and the state of t S. Augustines the childe, which thing the other can not be ... Telhence hane I this D Lorde the fo ueraigne trueth, and true fo, ugraigne, & the beginning of all creaturese wathence have I this D Lozd, that I may become the childe of @ D. which the other thinges can not: Thou art bethat inous rest for ener, and thou haste made all thinges at once. Thou half made man and beatf, Cones & greene things of the earth ail at once. for there went no defert of theirs afore

BALL COLON

afozo, there went no good turns of theirs afoze. For thou half created all thinges onely of thine owne goed, nesserno creature had before ued moze then other, for none of them had beferred qualit at all. And why then did thy goonelle thewat felf more in this creature which thou half made reasonable, then in all other that be without reason? Thy was not I as al they be or why are not all they as 3 am, or I alone as they be: what had I merited what had

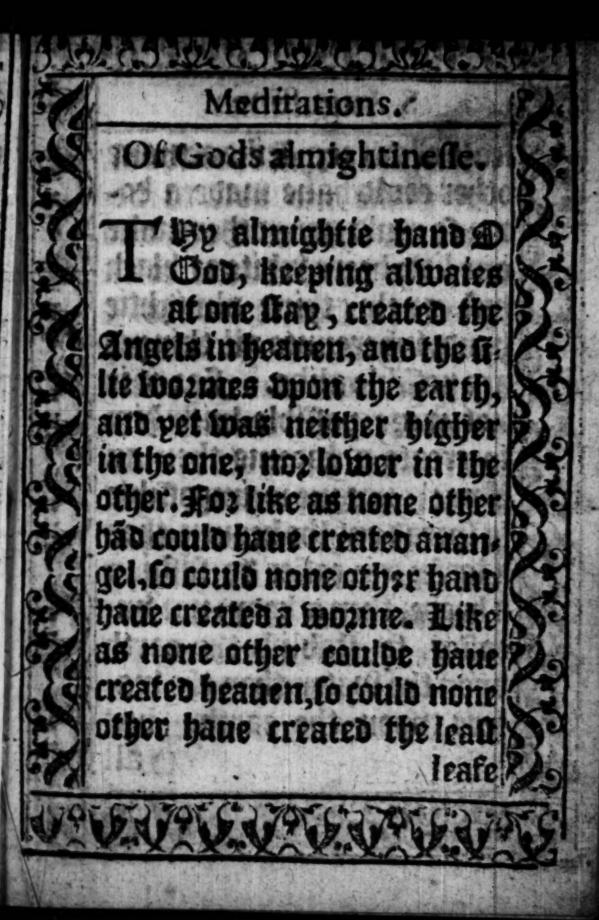
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S. Augustines

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3 Deferued, that theu shoul self make me able to be come the child of God, and deny the same abilitie to all the other? God fosbid that 3 hould thinke to. It was the onely grace, it was thy onely godnelle, which brought if to patte, that I might be partaker of that swetnesse. Df that grace therfoze whereby thou half created me of nothing, 3 beleech thee D Lozd to geue me the grace to be thakeful bnto the.

Of



SHOKEN CONSTRUCTOR S. Augustines leafe of a tree. Like as none other could have made a boop: so could none other make one litle heare white or black but onely thine almightie hand, whereunto all thinges are possible alike. For it is not moze possible with him to create a worme then an Angel, noz moze imposible to spread out the heaven, then a leafe: noz easier to fashion a beare, then a body: not bu: easier to stablish the earth bpon the water, then the mar ters byon the earth: but

all that he lifted to boe, that bath he bone in heaven, and in earth, in the Sea, and in all beepe places: and among all other thinges he hath alfo made me according as bee lifted, could, sknew how to do it. Certelle Loed thy hand could have made mee some Stone or some birde , or some Berpent, og forne beaft: and it knew how to have bone it: but it would not because of thy goodnesse. Wiby then am not I some Kone, some tree, or some bealt : Wecause

S. Augustines thy godnesse bath so ozvernet it, and that thou Mouldelt fo ordeine it, there were no merites of mine going a foze. 10fthe incomprehensible loue of God. of lattle strains strain of Dw thall I doe Lozde, I whence thall 3 haue prayle to prayle thee withal? for like as thou madest mee without mine aduite, as it lis ked thy felfe beat: so had then praple without me, as it h

keth thæ. Thou thy self £020 art thine owne prayle. Thy wookes praise the according to thy manifold creatnesse, thy prayle D Lord is incom, prehentible. Po heart can co. prehêd it, no tongue can mea, fure it, no eare can receive it: for these thinges passe away, but thy prayle D Lord continueth for ever. Thoughtes have a beginning, & thoughts haue an end: boices make a sound and forthwith passe away: the eare heareth, and the bearing ceafeth: but

S. Augustines thy prayle standeth fast for e uer. Talbo is be then that can Depayle thee? Tahat man is Pable to utter forth thy prayle: Thou thy felfe art thine own prayle. That man prayleth thee, which believeth thee te be thine owne prayle. The man prayleth thee, which acknowledgeth him felf bnable to attaine to the prayle. O prayle perpetuall which ne ger fabeth; in thee is our prayle, in thee Chall my foule bee prayled . It is not is wee that pragle thee; but it

is thou thy felfe that doft it, both thy felfe, a in thy felfe: and we also have pragle in thee. Then have we true prayle, when we have praile of thee, when light alloweth light, when thou being the true prayle, peldest true praple. Und looke how of ten wee feeke to prayle the by any other then by thee: so often doe wee forgoe the prayle, because the other is hadowith, but thine is cuerlasting. If wee hunt after the transitozie pzaple, wee loose

शिल्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहाह्माहा

S. Augustines.

the eternal panyle if ive fæke the eternali prayle, wee love not that which is transitory, D prayle eternall. D my Lozde God of whome is all prayle, without whom there is no prayle. I am not able to prayle thee without thee. Let me haue thee, and I it i. prayle thee. For what am I of mp felfe Lord, y 3 Mould prayle thee: I am but dust and allies. I ambut a dead and Ainking dogge, I am but wormes and rottens nette 3. What am 3 to praise

practe thee w most mightie Lord God ! How can the breath of no better then fiell, praise thee which dire lest i everlaftingnesse & Can bark nesse praise light, or beatly life: Thou art light, I dark nelleithou life, 3 death. Can lying praise truthe Thou art truth, and Jam a mar no better then banity it felfe. Dow Chall I then praise that DLozde Shall mp mieteb cones praise that Sohal Find maile Ameete sciite - Shal mans mortalities which is

S Augustines

here to day and gone to morow, praise the? Shall man, which is but rottennes, 02 the fonne of man which is but wozmes, praise theer Dlord, can be praise the which is breed, borne, and brought bp in Anfalines ? Paraile is not feemely in the mouth of a finner: Dlozd my God, let thine owne incomprehensible pos wer, lefthy vabounded wifes dome, let thine buspeakeable amones, let thine overpalling mercie, let thy superaboun. vant pitie, and let thine e. uerlas

bead praise the. Prayled bee thou by thine owne almightie puisannce, and also by the singular gratious god: nes and louingnes, wherey thou hast created be D Lord Cod the life of our souls.

That no man can rule, go uerne or laue him felfe, but by the help of his creator.

A Rd I D Lorde ffir Acreature will put my 1) 2 frus

S. Augustines

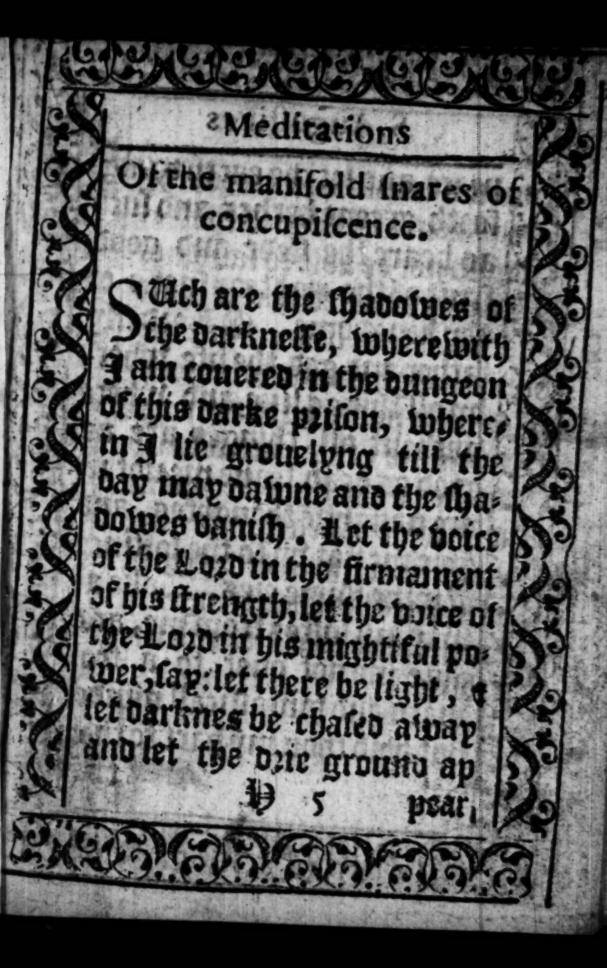
trust under the shadow of thy wings, and in thy good. nes where through thou half created me. Belpe thy creat ture whom the grations god nelle hath created. Let not y perish through my naughtines, which thy goodnelle hath wrought in me. Let not p perich through my wretch. cones, which thy lingular mercy hath made. For what anapleth it me that thou haft created me, if I shall finke downe into mine owne coze ruption: D God half thou made

made all the sonnes of mer in vaine? Thou half created me D Lozd: rule thou the thing that thou halt created. Depile not & worke of thine own hands Dood. hast made me of nought, D Lozd, and if thou governe me not, Mal returne to nought againe. Fozlike as when I was not, thou madell me of nothing: so if thou governe me not, I hall yet againe ber brought to nothing in my selfe. Belpeme D Loed my life, least I perith in mini

S. Augustines owne naughtines . Loid, thou haddelt not created me, I Chould not have beene at al, but because thou hast creat ted me, Jam. Row if thou fo gouerne nie not , Jain bndone. Fol it was not mine owne merites, 02 mine olune deservings that made thee to create me, but thing owne most gracious godnes and mercifulnes. That loningnes of thine D Lozde my God, which made thee to create me, I beseech thee let the same make thee to governe

Meditations. 3roz wyat boted te tha thy louingnes caused that to create me, if I must perith in mine owne wzetcheones, and that the right hande governe me not D Lozd my God, let this mercifulnelle which cauled ther to create the thing that was not created, cause thee also to save that which is created. Let the louingnes which wonne thee to create, winns thee also to saue, sith it is no lette nowe than it was then: for thou art the bery loue it felf and thou continuell

S. Augultines auest alwaies one, Lozo, thi hand is not Mortened that i hould not be able to faue, not thine eare deafed that it chuld not be able to heare: but my ins thoughts and weetched ies have put a partition betwæns me i thæ, betwæne f Jarknes & the light, betweene the Image of death and life, betweene banitie and truth, betweene this wavering life of mine, and that endlette life of thine



S. Augustines

peare, and let the earth bring forth greene herbes and fuc as beare the feede and good fruit of the righteousnesse of thy kingdome. DL020 my father and goo, the life wherby all things live, and where without all thinges are as good as dead, leave me not in my naughtie thoughtes, and give me not op to the loftines of mine owne eies. Take as inapmy luftes from me, and aine me not over to a fro ward and fantallicall minde, but hold thou my hart fother

that it may alwaies thinke bpon thee. Inlighten min eies that they may loke at thee, and not be lifted by be. fore thee which art the euer lasting glopie: but that they may have a lowly meaning not medling with maruels that are about them, which are at the right band. Let thine eielidoes go before my steppes, for thine eieliddes perule the formes of men. Affinage my lust with thy sweetenes which thou hade layd up for them that feare tijee

S. Augustines

the that I may luft after the with endlette longing, fo as mine inward tall may not be allured and deceived by vaine thinges to take bitter for fweete, and fweete for bit. ter: barknes for light, and light for darknes: but that 3 may be delinered from the mics of so manie trappes as are let by the enimie in the way of mens hauntes, to catch the soules of Anners where o whole world is full. which thing the Apostle saw and passed it not over with filence

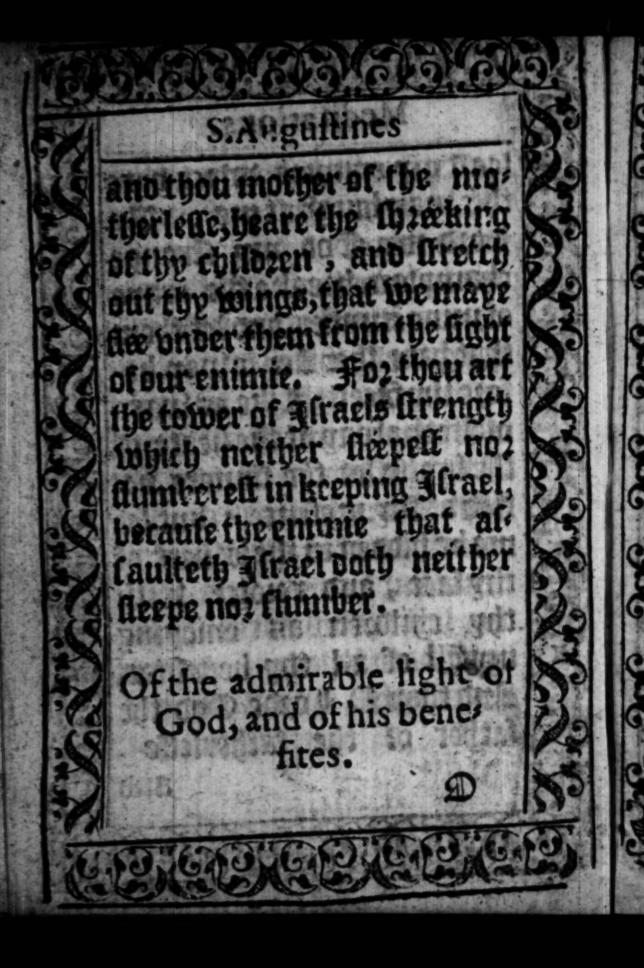
Clence, but saio : in hat soeuer is in the world, is either the lust of the fleth, of the clust of the eles, or the prive of life. L my Lozo Goo, the lohole world is full of the fnares of luft, which they have lappe for my feete, and who can escape these snares D Lozde Jesu: Doubtles euen he from whom thou takelt away his loftie lookes, so as the last of his eies catch not holde of him t and from whom thou takest awaye the lust of the flesh, that the lust of his flesh attache



S. Augustines

attache bun not : and from inhom thoutakelt wave his froward and fantafficall mind, that the price of life do not craftilie beguilehim . D how happie is be to tohom if doest to, for he shall scape in puniched Polo my redéemer I befeech thee by thy feife, belyome, that I fall not in the light of mine adversaries. nor be caught in the mares which they have layo for mp feete to bying my soule to the ground. But placke me out thou Grength of my welfare, icast

Meditations leatt my enmies which b thee may laugh at me. The Lozd my God my Aronge champion, breake the araye of mine enimies, and let them that hate thee dee alvay beforethyface. Like as ware melteth away at the heate of the fire, so let the sinners pe rith at thy presence: but let me be hidden in the couert of thy face, and recoice with thy children as enioping my fill of all thy benefites. And thou D Lozde God the father of the fatherlette and.



35 46 / 25 96

Light which no other light can fee: Dbzightnelle which no other brights nes beholveth: Dlight which barkeneth all other lights: D brightnesse which blindeth al outwarde light. D light of whom commeth all light: D acht of whom commeth at light: D brightnes in comparison wherof al other bright. nes is but dimnes, and all o ther light is but barkenes. D light unto behom all darke nes is light, and all dimnes bright. D soueraigne light

S. Augustines

which no blindnise can once barken, which no mill can oim, which no parknelle can onershadow: no let can fore: close, and which no shadowc can keepe off. Dlight which inlightenest althings, whole, together at once and cuer, Iwallow me by into y depth of thy brightneesse, that I may see thee throughly in thy felfe, and my felfe in thee, and all thinges oneer thee. Forlake me not, left the tha power of mine ignozance in create, and my mildertes

grow out of number . For without thee all thinges are barkenelle buto me, and all thinges are euil, because nothing is good without thee the true, onelie, and soveraigne goodnesse. This Junow, and this I confesse DLozo my Goothat Where focuer I am without thee, it sis ill with me for want of the 2 not only without me, but also within me: fox all aboun. dance belides thee my God, is nothing els but Carke beggerie. But 3 Mall then haur

S. Augultines

my fill, when thou appeared in thy glozy. And thou D Lozomy bleffed life, make me to confesse my weetched, nelle bnto thee, which 3 am fallen into by Cipping from the britie of the goodnesse p soueraigne and onely good thing: fince which time, the manifolonelle of tempozali thinges bath carried mee a. way through my flethly fenles, and scattered mee from one into many thinges: by reason whereef, plentie is become paineful to me, pouers

ti: plentifull, while 3 raunged after this and that, and was fatisfied with nothing, because that in my selfe I found not thee the bus chaungeable, finguler, and vadeuided good: which had Zonce attained; I Choulde no moze want, which had 3 once gotten, 3 Choulde no moze be grieuco: which had I once possessed, up whole longing were latilfied. Alas how miserie commeth byon miserie: my nisserable soule is fled from thee with whom

S. Augustines

it haty absundance and top forfaketh thee, which art the 13 way, the trueth and the liming life, and followeth peath, that is the worlde, ? with whome it hath evermore scarcitic and sorrow. The world calleth me and 3 am condemned, thou D Lord callest me, and Jam revived, and such is my wicked weets heonelle, that Frather follow him that budgeth nice. then him that remueth me. This is otterly mine infirmi tie. D ghoffly Philitian heale /

heale it, that I may give prayle buto thee the health of my soule with all my whole heart, for thy bence fits wherewith thou feedelf me from my youth onto mine oldage, am euen till my last gaspe. I beseech thee by thy felfe, for sake me not. Thou madelt me when I was not: thou redeemeda me when I wisforlorne: yea when 3 was both foeleene and bead, thou camed dolone to me, alreadie dead, D Lorde Jefu and tokest mortallitie bpon thee.

S. Augustines

thæ. Thou being the king of glozy camelt downe to me thy feruant, to redeeme thy feruant. Thou gaueff thy selfs to most chamefull death D god Zesu that I might line, thou tookest bpon thee to bye, and ouercamelt death: thou diddelt let me by againe, by abasing thy selfe low. I was bndone, I was gone away in my finnes, 3 was fold to finne: the camelt thou for me to buye me out againe, and thou violt loue mee so well that thou gaugh

thine owns most precious bloud for my ransome. Lord thou hast loued me moze the thy felie: for thou violt find in the heart to due for me. Up. on this condition half thou with so beare a price brought me backe from banishment, ransomed me out of bondage, rescued me from punishmet, called mee by thine owne name, and fealed me with thy bloud: that the rememb; ance of the thould be evermoze with me, and that theu shouldest never depart from

S. Augustines

my heart, who for my lake honneoff not the croffe. Thou half annointed mes with sople where with thou the selfe walt announted, that I might be called of thee Theiff a Cheistian. Behole thou half registred mee byen thine handes, to the ende that the remembrance of mee might bee alwaies present with thee: pet not withstan: ding, so as if the remem. brance of thee bee alwaies present with mes . Thus then have thy grace & mer-

op almaies preuented mee. For thou half oftentimes de linered ince from many and great periles, D my Deline. ner. When I went aftrap. thou broughtelf me backe a gaine: when I was ignoran thou taughtest me: when 3 anned thou diolt chastice me: when I have beene in beaut nelle, thou half cheared mce: when I have beene in despaire, thou half recomfore ted me when I have beent ? fallen, thou half lefted me by: when I have Coode thou bill

S. Augustines ophelo me: when I have gone, thou half guided me: when I have come, thou half received me, when 3 have slept, thou hast watched me, and when I have cryed onto thee, thou halt heard mee. That God doth continu ally behold and marke mens doings & intents. Hele and many other good turnes half theu vone buto mee D Lozde my

Bos, the life of my soule: and it were a pleasure to me to be alwaies talking of them, als waies musing opon them, & alwaies giving the thankes for them, so as I might ever prayle thee for all thy good giftes, and love thee with all my heart, and with all my soule, and with all my mind, and with all my Arength, year with the very bowels and intrailes of my heart and of all my linewes, D Lozde my & D D the blessed livet. nesse of all that delight in

S. Augustines. thee. But thine eyes have fecne mine imperfection Thine eyes I fay, are much clearer then the funne, view ing throughly all the water, of men, and the bottom of the deepe, and in all places al. waves beholding both the good & bad. Ho, in as much as thou ouerruleft al things, Mülling every thing, and art wholy present at all times and in all places, having res gard of al things which then half created: (for thou hatelf

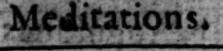
THE WARRY WAR

not any of the thinges of thou

half made) thou takest such beede to my steps and my pathes, t keepelf such watch and warde over me day and night, viligently marking all my walkes lilie a continua overfær: as though thou habit forgotten heaven and earth and all the creatures in them, and hadle regard of me alone, without caring for any of the rest. For the unchaungeable light of thine eye fight increaseth not to thy felfe warde though thou looke but boon one

S. Augultines

thing: neither is it diminitheo though thou looke byon fundzie and innumerable things. For like as thou conaderea but one only and perfeatly at once: so thy subole light beholveth every leveral thing perfectly at once, and inhole together, be they ne ner so diners. Penerthelette thou viewest all thinges as one, and each one thing as al: thy selfe being whole toges ther without diuction, 02 chaunge,02 abatemet. Thou therefore being whole at



all times, and without tune, beholdest me whole, at once, and alwaies, as if thou back nothing els to thinke beon Dea as thou Clandest in such wife my gard, as if thou habit forgotten all other thinges, and wouldst talke the felfe to me alone D good Jesu For thou ever thewest th selfe present: thou ever offes rest thy selfe open if I be rea die to recease thee. Whether sozuer I go, thou forsaticu ms not, except I forlake the first. Wilhere soever 3 be, the u

S. Augustines departett not trom me. 3/42 thou art every where, so as which way focuer 3 goe, I may finde thee by whom 3 may be, that I perily not without thee, lith 3 cannot be without thee, I confesse in deede that inhat socuer 3 00, and wherefoeuer 3 do it, 3 do it before thee, and what soeuer 300, thou seeff it better then I that do it . Fo2 whatsoever 3 am working, thon art ever städing at mine elbow, as a continuall behole ber of all my thoughtes, in tentes,

tentes, oclightes, and doings of all creatures, Lozd, alimy defire is ever before thee, and all my thoughtes are before thee. Lord thou knowest from whence my spirit commeth, where it resteth, whether it vevarteth: for theu art the bewer of al spirites. Thou knowest right well whether the rate that sendeth forth faire leaves abroad, be sweete oz bitter: but thou the eternal indge, knowelf for bet er, pea thou fearchest narrowly cue the verte pith of the rootes with-

S Augustines

within, and by the discussing light of thy truth thou consis derest, numbrest, be west, and peruleft not onely the intent, but also the verie innermost pith of the roote of it, that thou maist render buto eue, ry man, not onely according to his worke or intent, but also even according to the bery inward and hidden pith of the rate of them, out of which the intent of the worker pro ceedeth. Tahat loeuer I pur pose when I worke, what foeuer I thinke, and wherein loeuer

foeuer 4 velight, thou læuit, thine eares heare it thine, eies behold it, and consider it, thou markelf it, thou takelt beed of it, thou notest it, e thou writest it in thy boke, bee it good oz euill:that afterward thou maid render, for the god, reward, and for the euil punishment, at such time as thy bokes Mall bee opened, and men shall be judged accozding to the things that be written in thy bokes. And peraduenture this is it that thou mentelf, when thou fap:



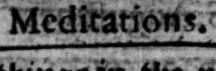
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S Augultines

est onto vs: I wil consider the laft of them: and which is ment when it is said of thee D Lozo: bs considereth the end of all things. For in all things that we to, thou one doubtedly regardest moze the end of the intent, then the act of the decde. Fow when I confider this Dloed my god. which art terrible and migh. tie, I am abathed with feare of thine exceeding Arenath, because ic Randeth bs greats ly on band to live justly and opzightly, fozzfinich as wee

03





of the judge that feeth all things.

That man can do nothing of himselfe without Gods grace.

Northing God, of g spirites of al field, whose its are by al g water of Adas children, from the day of their birth, to the day of their beature, to give but a every of them according to his worker according to his worker according to his worker.

S. Augustines

either god oz euill : 20 good. Jelu thew thy felfe onto me that I may cofesse mine own pouertie. Foz 1 faid I was rich, and wanted nothing, and will not by was poze, hlind, naked, wzetched, and miferable. fo: 3 belæued 3 had beine somewhat, when 3 was nothing. I faid I will become wife, and I became a fole. I thought my felfe skilfull, but I was deceaued, for now I fee it is thyguit, with, out who we can oo nothing, because that except thou kære

keepe the Citie, in vaine both hee watch which keeketh it. Soe halfe thou taught me to know my felfe, for thou half farsaken me to triems: not for that thou did not know me, but for that I might know my felfe. For as I have said Lord, I beleeued I Chould have beene Comelubat of my felfe, 3 thought my felfe, to have been of my selfe, and a man able inough of my felf, neither did I perceive how thou diddeft gouerne me, or fill thou hadst TIET

S. Augustines withdraw thee a while from me: and then by and by I fell ? to mine owne bias: whereby I fain and knew, how it was thou that haddelf ruled me, and that my falling was o my felfe, and my rifing again was of thee. D light, thou half opened mine eics, and waked me, and inlightened me. I fæ that mans life byon earth is but a temptation, and that no fleshe can glorie before thee, not amy living wight re indiffed, because that il there be any good in the, be it

Medications

much or little, it is the gifte, and we have nothing of our owne but cuil. Wherof then hall any flethe make his boilf ! Of that which is none of his owne. Horgodnes is thine D Lord, and thine is the glozie. Foz he that sæketh his own glozy by the gootes, and not thy glozie, hee is a thæfes a robber, s he is like the reuill who would have Asine away thy glozp. For te s will be praised for thy gift, alozifieth not thee in the fame, but gloziffeth himfelfe: alketi

S. Augustines albeit men praise him for thy gift, yet voelt thou dispraise him in that by thy gift hee bath not fought thy glozy, but his own . As foz hun that is prayled of men when thou millikelt him, men Gall net defend him when thou iudgest him, neither thal they deliner him when thou cons demnest him: wherefoze D Lozd which diddelt chape me in my mothers womb, luffer me not to fall into that reproch that it might be cast in my teth how I would have ffolne

Colne away thy glozy. Pot buto bs Lozd, not to bs, but buto thy name give p praise. For all glory be to thee, who art the owner of all goodnes. but Chame and miserie be bnto bs, who are owners of all euill, except thou thew mer: cie. Foz thou D Lozd haff pi tie on all things, which thou half made, but givelf vs of thy goods, and enrichest be beggers with thy Angular good giftes. Dea thou louelf the pooze, and enrichest them with thine own riches. Be-

S. Augustines bold now D lozd, we are thy pooze children and thy little flocke: open bs thy gates that the poore may eate: and be fatissied, and they that seeke thee shall praise thre. Also Nord, I know by thy teaching, and I confesse that none shall be ricged by thee, but such as feele themselves poze and aco knowledge their pozenes to thee. For they that counte themselnes rich being but poze, that find theselves thut out fro thy riches 3 therefore confesse my pagenes to thee

my Lozd God ethine be the whole glozie, because thine onelpis the god. Lozd, Jacknowledge according as thou ball taught me, that Janino thingels but al together banitie, a Chadolin of death, a dis geon of varianes, and a bar, caine & wast ground, which without the bleffing beareth not any thing, ne yeldeth any ruit but confusion, that is to lay: linne, and death. Afeuer I have bad any god in me, I have had it of thee: what locuer I have, it is thine.



S. Augustines

Feuer 3 have frood, 3 frood by thee: but juhen 3 hauc & faine, I have faine of my felf: and 3 Mould baue lyen in the mire foz zuer, haddest not thou drawn me out. I had bæne ener blind, hadst not thon inlightened me. 3 hat oftentimes perished, but that thou diddest gouerne mee. Thus alwaies Lozd, thus al waies hath thy grace and mercie preuented me, deline. ring me from al enils, fauing me fro that was past, lifting me by from that was prefent

and garding mee from that Which was to come, and also ripping a funder the snares afoze me, and taking away all occasions and causes of finne. Foz bnielle thon have deit done so for me, I should haue committed all the fins of the worlde. Doubtlesse Lozoc, I know there is no finne which ever any mair hath committed, but that an other man may ove y fame, if he want his creator by wont be was made man. But loke what I my selfe coulds not

MON MON S. Augustines doe, that balt thou done. That I forbare, it was thy commandement: and that 3 believed thee, it was of thy grace which thou didft thed intome. For it was thou Lozd that dioft rule me, both to thee and to my selfe: and it was thou that gauest mee grace and light, that I Chould not commit adulterie 02 any other kinde of Cinne. Of the dineland of his manifold temptations.

Dere wanted a tempter, and thou walt the cause that he was wanting: there wanted time and place, and thou walt the cause that they wanted. The tempter was present, and there wanted neither place noz time: but thou beloeft mee backe that I Chould not content. The tempter came full of barke nece as he is: and thou bioli harten methat I might be spile him. The tempter came ermed and frongly: but to intent hee Choules not oucr

come me, thou diddest re Araine him, and Arengthen me. The tempter came trans formed into an angel of light: and to the intent be Moulde not deceive me, thou didst res bake him, and to the intent 3 thoulo know him, thou didft inlightenme. Foz he is that great red Dragon the old fer = pent, called the diucl and Sathan, which hath seven heades and tenne hornes, I whome thou half created to take his pleasure in this huge and broad Sea, where:

in there cræpe lining wights innumerable, and beaftes great and small, that is to lay divers fortes of fiendes, which practife nothing cls day noz night, but to goe a bout læking whom they may benour, except thou rescue him D Lozd Jelus. Fozit is that old Dragon which was bred in the paradife of plea fure, which dealveth downs the third part of the Starrer of heaven with his taile and calles them to the grounde, which with his

venim poyloneth the waters of the earth, that as many me as deinke of them may ope, which trampleth bpon golde as it were mire, and is of o pinion that Zozdane Chall cunne into his mouth, and which is made of fuch a mold coat be feareth no man. And who shall saue bs from his chappes ad Lozd Jefue Witho shall plucke be out of his mouth fauing thou D Lo20, who half broken the beades of the great dragon! De pe bs Lozde. Spreade out

thy winges over bs DLoid, that we may fice bnocribem from the face of this dragon that pursueth bs: and sence thou bs from his hoznes, with thy Wield. Foz this is his continuall indevour, this is his onely delire to devoure the soules which thou half created. And therefore we cree buto thee my God, de: liver bs from our dayly aduersarie, who whether wee Acepe or wake, whether wee eate or brink, or whe ther wee bee boing of any

thing els, preaseth byon vs by all kinde of meanes, affaulting bs day and night with traines and pollicies, and Mooting his benemous arrowes at bs, sometime of penly and sometime printly, to flea our foules. And pet fuch is our great madnette D Lozo, in that whereas we see the Deagon continually in a readinesse to denour be with open mouth: we nevertheles do fleepe & riote in our owne Couthfulnelle, as though wee were out of his vaunger,

who defireth nothing els but to destroy bs: Dur mischie uous enimie to the intent to kill vs, watcheth continual. ly and neuer læpeth: and pet wil not we wake from fleepe to saue our selucs. Behold he bath pitched infinite snares befoze our feete, and filled all our waves with sundre trappes, to catch our foules. And who can escape D Lozo Jesuso manie and so great daungers : Wee hath laide snares for bs in our riches, in our pouertie, in our

S. Augustines/ meat, in our dzinke, in our pleasures, in our seepe, and in our waking: hee hath set Inares for vs in our wordes, and in our workes, and in all our life. But thou D Lozd, deliver be from the net of the foulers, and from hard wozdes, that wee may give prayle to thee, saying: Wiel, sevbethe Lozde, who hath not given be bp to be a pray for their teeth, our soule is selwered as a sparrolo outo: the net of a fouler, the net is broken and we be escaped. That

That God is the light of the righteous.

Ad thou D Lorde my light, inlighten mi e epes that I may see the light and walke in thy light, and not Aumble at the Inarcs of the diucl. For who can ele cape thele so many snares, cr cept he see them? And who can fee them, except he bee lightened with thy light: Foz he (D sweete father) hath hidden his snares in his owne parkenelle, to catch

all fuch in them as bee in his barkenesse. Und who are the childze of this darknelle, thep who see not thy light, wherein who so walketh Chall not bee afraid. For be that walketh in the day, fumbleth not: but bee that walketh in the night, fum. bleth: because there is no light in him. Thou art light D Lozde, thou art the light of the children of light, thou art the day which hath none eventibe, wherein thy chil ven walke without fum-

bling, and whereout who so walketh is in darkenesse. because he seeth not the light of the world. Loe we fee dayly, that the further off that any man wanozeth from thee, fo much the moze is he wraps ped in the darknelle of linne: and the moze he walketh in darkenesse, so much the lesse both he see the snares in his way, and therefore so much the lette knoweth them by reason whereof he is the oft. ner caught and falleth into them, and (which moze



bozrible is) Lee knoweth not of this falling. Pow, hee that knoweth not his owne fall, eareth so much the lesse to rife againe, in as much as hee weeneth that hee is Kill opon his feete. But thou D Lozd my God the light of the minde enlighten now mine eyes, that 3 may both see and know, so as I fall not in the light of mine aduerlaries. Foxour enimie laboureth to roote us by, but we befeech thee make him to bee melted before our face as ware mel: teth

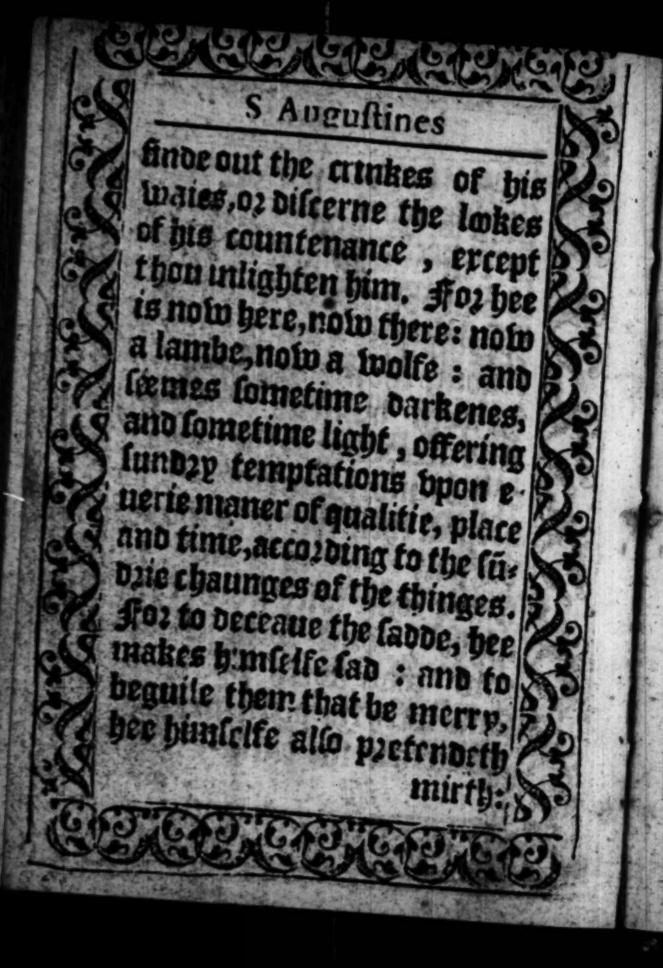
teth against the fire. For truely Lorde, beeis the first theefe and the last, and hee tooke counsell to rob thee of thy glozy. But when her was puft by and advanced hee did burst a sunder, and fell byon his face, and thou threwest him downe from thy holy hill, and from the middelt of the fierie Cones in the miodelt whereof bee walked. Ind now D Lorde God my life, ever lince he fell hee cealeth not to pursue thy childzen: and foz bate of thee



D mightie king Jelus, he co netes to bestrop this thy cre. ature, which thine almightie goodnesse bath created after thine owne image to inherite thy glosy which he bath lost through his owne price. But tread thou him downe D our Arength before bs thy lambes: and inlighten thou bs that wee may elppe the mares which hee hath laide for bs, sescape them thrugh thee D iop of Israel. All these thinges volt thou right well know D Luzde Iciu. inhol

who art acquainted with his Aubbornenes and ercédina stiffe neck, neither fay 3 this to informe thee of it, D Lord my god father of life, for thou feelt all things, and there is not a thought his from thee. But 3 make complaint of mine enimie at the feete of thy malesty Deternal induc. to the end that theu the ulbett both condemne him, and also faue vs thy children, whose Arength thou art. For why Lozd, he is a craftie and futtle enimie, and baroly that a ma





mirth: to defraude the spiris tuall sorte, hee turneth him. selfe into an Angell of light: to pull downe the Arong, hee appeareth as a lambe: and to devoure the mæke ones, hee heweth himselfe a wolfe. And according to the likenes of his funday temptations, he hathall these things to worke withall: that is to wit, to scarre some with feare of the night, some with thear rolv that flyeth by eape, some with the petfilence that walketh in the darke, some with

ELEVERIENCE POR LEGIENCE

S Augustines

with breaking in, and other some with the noone spright. And who is of abilitie know all thefe things ? D? who hath discerned his wiles who shall discouer the shape of his rayment ? D2 who wil take account of the teeth in his head? Behold, hee hideth his arrowes in his quiner, Chrowdeth his snares buder the covert of light. And this is the harder to spie, if we get not light at thee D Lozd our hope, that we maye see all things. Foz he hiveth dange.



rous inares, not oncly in the workes of the flesh which are easily knowne, not onely in vices: but also even in the spirituall exercites: egging men to vice bnoer the colour of bertue, & transforming him selfe into an angell of light. These many other thinges both the sonne of Beliall, e uen Sathan himselfe practisc against bs. D Lozd our Bod. De lyethin waite to catch our soules, one while as a Lyon, and another while as a dragon, openly and privily, within



within, and without, day and night. But deliver be thou D Lozd our God, which fauelt them that trust in thee: that he may be grieved at be, and thou maiest be prayled in be D Lozd our God.

Of Gods benefites.

I The some of thy hands I maid, who have commended my selfe into thy hand by these my pooze complaintes, will praise thee my deliverer with all my hart, e call to my minde

minoe all the god that thou half done me from my youth op. for I know that buthak fulnes both greatly displease thee, which is the rate of all spirituall cuill, and a winde that blasteth and burneth bp al good, damming by the fou: taine of thy godly mercie for euer. Through it, the euill workes that be read alreadie, revine not: and the workes that be aline do die out of hand and recover not a gaine. But I will gine thankes to thee D Lozd, least

BENERICE CONTROL

S. Augustines I be buthankfull to thee iny deliverer for thy delivering of me. Yow often had that dragon swallowed mee by long agoe, but that thou D Lozd half plucked me out of his mouth? How often have I finned and he stode readie to Inatch me op, but that thou viddelt defend me Dloed my Bookomben I dealt wicked! ly, and when 3 brake thy comaundements, he stod wais ting to carry mee away to hell, but thou withstwoell him D Lozd my God. J offe

ded thee, a thouland times, a thou diddest defend me. I fea: red thee not, and yet p diost kepe me. J Carted away fro thee, and thou dioff call mee backe : I peloed my felfe to mine enimie, and pet thou diold fray him away that he Chould not take me. Thefe god turneshaft thou done for me D Lozd my God, and 3 weetch wist it not . For so halt thou oftentimes Delives red me out of & deuils chaps, plucked me out of the Lyons mouth, and many and funday waies

S. Augustines wates brought me backe gaine from hell, though 3 wist it not. Foz I have gone downe to the berie gates of bell: butthou half helve mee from going in. 3 dzew neare to beathes doze, but thou half not suffered it to take me in. also thou half oftetimes preferued me from bodily death, Dmy Saniour, whé I have beene attached with soze ficks nesses, and when I have beene in manie baungers by Sea, and by land, thou hast alwaies stoode by me, Delius A

delivering me from fire and from sword, and from all perill, and mercifullie preferuing me. Truely Lozd thou knowest, that if death had oilpatched me at that time, hell had received my soule, and 3 had beene damned for ever. But thy mercy and thy grace prevented me, rescuing me from beath of bodie and soule Dmy Lord God . These and manie other god turnes half thou done for me, and I was blind and wift it not, butill toou inlighteneoff me. 120W

Pow therefore Dlight of my soule, my Lozd God, my life whereby I live, the light of mine eies wherby I see, behold thou hast inlightned me, e I know thee because I line through thee. And I peld thee thanks, though litle worth & Aender and far bnder thy benefites, howbeit yet such as my frailtie hath to gine, Jose for buto thee. For thou onely art my god, and my gracious maker, which lovel our fouls and hatelf none of the things et that thou half made. Behold

I am the chiefe among the finners whom thou hast sa: ued, that I may be an ensam, ple buts others of thy most mercifull louing kinones. 3 will acknowledge thy great benefites onto thee: for thou hast plucked me out of the bottome of bell, once, & twile, and thrife, and a hundred times, and a thouland times. Vea I alwaies made to wards hel, and thou D Lord Jelu didlf alwaies bring me backe againe. And whe thou mightest iustly baue damned

S. Augustines me a thousand times if thou hadft would. 13 ut thou mouls bell not D Lozd my God, of thy mercie, godnes, and loue, because thou louest me, and winkestat my sinnes, that 3 might repent. All thy waies be full of mercie. Pow therfore D Lord my God 3 see 3 these thinges and discerne them by thy light, and my hart is all onithed at the great mercie towards me, in that thou ball velivered my soule from the nethermost hell. and so often brought mee back

backe againe to life. For was starke bead, & thou haste made me throughly alive as gaine. Therefoze am 3 altogether beholding to thee for my life, and whole as 3 am 3 yelo my selfe wholie buto thee, my whole spirite, mp whole hart, my whole booic, and my whole life: for thou hast delivered me whole, that thou mightelt possesse mee whole: thou hast made me whole now againe, that thou mightest have mee whole againe. And therefore

S. Augustines let me loue thee D Lozd my Grength, let me loue thee D my buspeakeable top, and let not my whole life live 2 benceforth to my felfe, but buto the I say all my whole life which was perished in mine owne weetcheones, which is remued againe in [3 thy mercie for thou art a pitifull and mercifull God, and manie are thy compassions toward thousands, in them o love thy name. And theres fore D Lord my God, thou mp familier balt commauni Ded

veo me in thy law, that 3 hould love thee withall my beart, with almy foule, with all my minde, with all my might, from the bimost of s my power, yea even from the bottome of my heart, at all houres and fimes wherein 3 ? enion the benefits of thy mer. cy. For I Mould perith for Seuer, but that thou rulest me euer. I Chould euer dye, but that thou ever quickenest mee: pea every moment thou bindest mee buto thee, n as much as everie

ment thou bestowest thy great benefits byon mee. Therefore like as there is no houre or instant of time in all my life, that I have ? not the vie of thy benefits: so ought there to bee no mo. ment wherein I thould not | haus thes in remembrance befoze mine eyes, and loue thee to the ottermost of my power. But this am I not able to doe, except thou make meable, of whome commeth eucry good gift, and eucric excellent gift: pescending from

Meditations, from the father of light, in whome there is no chaunge noz intercourse of darknesse: for to love thee commeth not of our owne will, or of our owns cunning, but of thy mercy. Lazdeitisthy gift, whole all good thinges are. Thou commanded by to loue thee D god Jesus, give vs that which thou comman. dest, and commaund what theu wilt. Ofthe serventnesse of love or charitie.

I Wim in lone with thee my God, and 3 couet to be alwaies in love with the moze and moze. For in deede thon art sweeter then all bong, moze nourishing then all milke, and brighter then all light. And therefore 3 set moze by thee, then by all the gold, filuer & precious stones in the world. For 3 do mile like all that ever I have to doe within this world in respect of thy sweetenesse and beautie of thy house which 3 haue loued. D fire which e.

uer burnelt and neuer goelf out: D loue which euer glos well and never coolest, D love, my Lord God, instame me, I say instame me wholp, that I may wholy and onely love thee. Foz he loveth thee the lette, which loueth anie thing besides thee, except hee love it for thy take. Let mee lone thee D Lozde because thou half first loved mee. Withere Chall I have wordes to biter the signes of thy sins guler loue towardes mee, comidering thine innume: rable

rable benefits wherein theu half brought me by from the beginning: namely cuen from the benefit of the creation, when at the first begin, ning thou madelf me of nothing after thine own image, in honouring and advancing me amogy creatures which thou madelf, and in nobling me with thy glozious light of countenance, which thou imprinteds byon the lampe of my heart, thereby differ ucring me as well from fenlible as from senselesse crea. tures.

tures, and abating nice but litle beneath the Angels. And yet was all this but a finall matter in the fight of thy Godheade, and thy great power Dmy creato2: #02 without ceasing thou hast dayly nourished me hunger staruen with the singular and exceeding great Itoze of the benefits: and then of the grace, and preventing mer cy haff as it were fuckled and Grengthned me thy litle tens derbabe with the teates of thy comfort.

R 4 That

thinges voder the service of man that he may serve God only.

per distroione quaro De to the entent that 3 Chould wholy serus thee, thou half appointed all thy reatures to ferue mee, thou hast put all thinges bnder mans feete, to the end that man alone Gould wholy bee subject buto thee. And to the end that man should be who. ly thine, thou half made man Lozd of all thy workes. For thou balt created al outlrard thinges !

thinges for his body: his bo die for his fouler and his foule for thee: that he might serve thee onely, and love the one, ly, possesse thee to his comfort, and all inferiour things for his feruice. For whatfor euer is conteined under the cope of beauen; is inferiour bnto mans foule, which was to inherite the soueraigne goodnesse aboue, and to be come happie is by possessing it. Wihereuntoif bee Cicke ? fast, bee shall surmount the neede of the inferiour things which

which are chaungeable, and in enerlasting immoztallitic quietly behold the soueraigns maiestie, whereof he represenfeth the Image. Then shall be ensoy those excellent good thinges in the Lordes house, in comparison where .of, all the thinges that wee see, are accounted as no thing. Those be the thinges which no eye bath ferne, noz eareheard, not heart of man conceived, which God hath prepared for them that love Und trucky Lozde,

these thinges wilt thou give onto my soule. With these voest thou (which lovest mens soules) dayly glad the heartes of thy fernant. Wut why wonder I at these thinges my Nozde & DD? Thou inhonozest thine own Image and thine owne likes nece whereunto they were created. For to the end our body (though it be yet cozruptible, chaungeable and mortall might fee: thou haste given bs the light of the skye by the hande

of thine vnweriable servats the Sunne and Moone, who according to the commande: ment doe continuall feruice day and night to thy childze. To p intent it might breath, thou half graunted bs the pure ayre. To the entent it might heare, thou ball given bs the divertitie of soundes. To the ende it might smell, thou half given vs the sweet. nette of fentes. To the end it might talte, thou half given ? bs the qualities of sauces. To the ends it might fecie,

thou hast given bs the sub stances of all bodely things. To belpe him in his necellities, thou half given him bear ring beattes. To refreth him withall, thou half bestowed bpon him the foules of the agre, and the fiftes of the fea, and the fruites of the earth. For every love or dileale of his, thou balt created medicines salue out of the earth. And for every severall evill. thou half prepared a leuera remedie to incounter it, be, cause thou art mercifull and

S. Augustines. full of compattion, and thou our maker knowelf of what mettall we bee made, and how that all of vs are as clay in the band. That the greatnesse of the heavenly wiscdome is conie-Ctured by the confideration of the temporal benefits. Let the great mercy be opened unto me: thine opon me yet more with thy light I beliech thee, that it may be the moze opened on: to me. For by these least

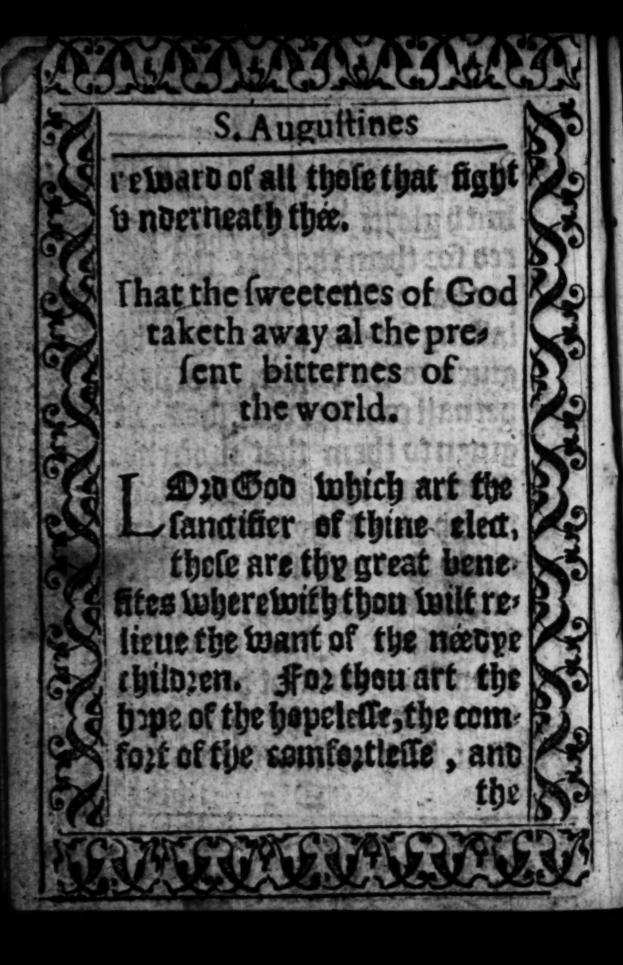
thinges: we comprehend thy great thinges: and by thele visible thinges, wee comples hend thine invisible thinges D holy Lozd God, our good maker. Foz if thou send so great and to immerable bes nefits buto me for this bale and corruptible body of mine, from the Skye and the apre, from the land and the Sea, from light and barkenette, from heate & from, fro bewe raine, from wind & Mowers, from foules and fiches, from beautes trees, by divertitie

102 65 102 65 103 S. Augustines. of herbes and thinges that grow spon the earth, and by the service of all thy crea tures ferning our turnes by course in their seasons, to eale bs of our wearinelle: Bow excellent 3 play thee, D Iwecte Jefurand bow great and innumerable shall thele good thinges be, which thou half prepared for them that lone thee, in that hear uenly realme, where wee wall lee thee face to face? 3 thou do so much for bs in pri lo, what will y oo in the holy and

Meditations. alozious palace: Oreat and maruelous are thy works D Lorde thou king of beatien. For the that all these things beercepling good and pleas fant, which thou half delines red to good men and bad men together in common : what manner of things shall those be, which thou ball laid by in figer toe good men onely ? 36 the aftes be la lundate and lo innumerable, which thou dealest now as well to the focus as the frendes how areat and innumerable, how fluct ant

and delightfull thall those be, which thou wilt deale onely to thy frends? If thou give so great solace in this time of mourning: how great isies will thou give in the day of wedding. If our paison conteine so manye delectable things:how much moze de lectable thinges conteineth our beauenlie countrey: D god, no sie without thee bath Gene the thinger that thou hast prepared for them that loue thee. Hoz according to the great multitude of thy michtie

mightie workes to also is the aboundance of thr sweetenesse, which thou kee pest in Close for them that love thee. Foz great arfthou Dlozd my God, yea unmeasurable art thou, and there is no end of thy greatnes, no number of thy wifevence, noz measure of thy mercie: ncither is there ende, numb or measure of the bounteen nes. But like as thou thy selfe art great, so are thy rewards great. For thou the felfe art both the price & the



the crowne of hope bedecked with glozie, which is prepared for them that get the by per hand. Thou art the euerlatting fulnes, which shall be given to the hungrie, the perpetuall comfort that shall be given to them that mourne. Thou art the endlesse solace which givest thy felfe to them onely that despise the solate of this world for thy eternall solace sake. For they that haue their comfort here, are bulwozthy of the comfort But such as are turmoyled here,

S. Augustines bere are coforted at thy hand, and such as be partakers of thy sufferances, shall also bee partakers of thy comfortes. For no man can have solace in both the worldes, neither can a man top both here and in the world to come: but hee must be faine to fozgoe the one, who seever will be own ner of the other. Withen I co-Aver these things D Lord mp comforter, my hart refuseth to have solace in this world, to the intent it may bee thought worthpof thy everlasting

latting folace. Foz of god right ought he to fozgoe thee, inhosoener hath chosen to so. lace himselfe in any other thing moze then in thee. And therfaze I besæch thee D so ueraigne truth, by thy felfe I befeech thee, suffer me not to solace my selfe in anie vaine solace but onely in thee. But Jaske of this, that all things maie be bitter to me, and that thou alone matest sæme sweete to my soule: who art the inelimable sweete: nesse, whereby all bitter

things are made sweete. For thy sweetenes made even the verie stones of the brooke sweete buto Stephen. The sweetenes made the grædyzö sweete to Laurence. By reafon of the tweetenes, Mpostles went away reiopsing from the face of the counsell, for that they had beene coun ted waythy to luffer reproch for thy names lake D Jelu. Bleffed Undzew went quis etly and toyfully to the croffe because hee hasted to thy weetenes. This thy sweet.

nes did so replenish the verie chiefe of thine Apoctles, that to come unto it, the one chose the galo wes of the croffe, and the other was not afraid to lay downe his bead to have it ftriken off. To buy this withal, Wartlemew gaue his owne skinne. His that hee might talk this, John dronke bp a cup of poylon bufearefully. Affoone as Peter had talted hereof, by and by forgetting all inferiour thinges, he cryed out as one being rauithed, laying: Lozd, it is good beina

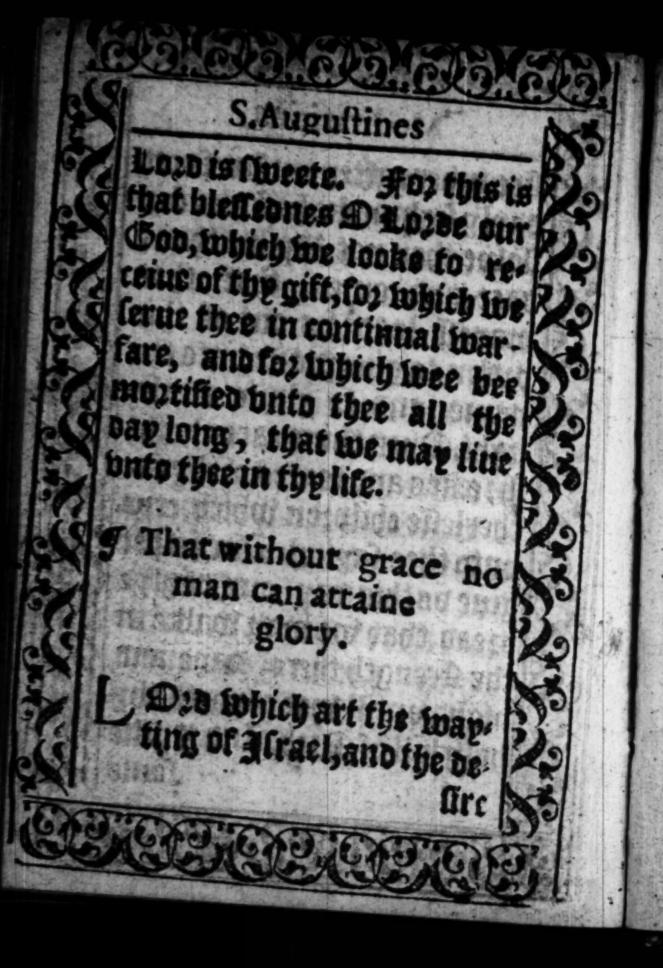
SIEBIEN EIGH EIGH

S. Augustines being here, let be make be thase tentes here, and let bs dwell here and beholde thee still: for wee want nothing els. It sufficeth bs to looke bpon thee Lozd, A lay it sufficeth buil we may have our fil of lo great liveetenes. Foz leter had talted but one ozop of that (weetnes), and pet he loathed al other (weetnes. What thinkest thou he would have faid, if he had talked the great aboundance of that sweetenesse of the Bodhead, which thou hade

SIEN FILEN FILEN FILEN FILEN

Meditations

late up for them that feare thee : This buspeakeable swetenes, was also tasted by that virgin of whom we read that the wet to prison as iop full, and triumphing, as if We had bene bidde to a feast. Pereof also (as I trow) had he talked which said: Lozd, how great is the aboundance of thy sweetenes which thou half hourded by for them that rearethee! And so had hee which encouraged laying: Talk pee and fee yee howe that the



fire where after our hart both dayly ligh, make half and for Nowe thou not. Up, hie thee a pace, and come, that thou mayest lead bs out of this prison, to give praise buto thy name, and to glozie in the light. Open thing eares to the threekes and teares of the fac therlesse children which cree onto thee laying: Dur father gine vethis day our daplye bread, that we may walke in the Grength therof days and night, untill wee come to the holy hill of Dzeb. And A filie foule |



S. Angustines foule among the little ones of thy boulhold D losd my God father of my life, and my Arengeh, when Mall I come and stand in thy presence, that as I now do praise thee for a time, so I maie from thenceforth praise thee for enere Bappie Mall 3 be, if 3 be once admitted to the behol. ding of thy brightnes. Who will do so much for me, as to get mee leave at thy hand to come to this point? 3 know lo:0, 3 know and confelle, that I am batuoz:

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Meditations.

thy to enter bnder thy roofe: but pet gius me leave for thine own honours take, and confound not the femant which trusteth in thee. Fo2 who shal enter into the fance tuarie, D (weete Jesu to conader thy mightie power, except thomopen it buto him? and who that open it, if thou thut it: For if thou pul down there is none that can builde by: and if thou thut by a man, there is none that can let him out. If then hold the waters at a state, all shall bee



S. Angustines bried op: and if thou let them goe, they chall overturne the earth. If thou bring all things which thou haft made onto nothing, who that gainsaythee. But everlasting is the goodnes of thy mercie, whereby thou wouldes and half made all thinges toat then wouldest. Thou D mas ker of the mozio half created bs, therefore rule bs : thou balt created bs, and therefore despite be not, for wee be the mozke. And truely D Lo; de our god, we file wormes and clap

clay, are not able to enter into thine everlasting nests onless thou which hast made at of nothing, do lead by in.

That our welfare commeth of God.

A hands protest unto thee in thy feare, that my trust is not in mine owne bow, nor that mine owne swords shall save me; but thy right hand and thine arme, and the light of thy countenaunce.

Dtherwise I chould despaire, but that then which haft created me art my hope, because thou forlakelt not mee, nor leauest them that trust in the For thou our Lord God art (weete & long luffering, and orderest all thinges in mercy. If we finnt we be none of thine, if we one not finne, weeknow that thou doff make account of bs. But we be all of vsasa leafe, and all men liuing are but vanitie, and our life byon earth is but a blaft. 15e not angrie

with us if we thy people fall, for thou D Lord our GDD doest know what mettall we be made off. D God which art of inestimable power, wilt thou shew thy force a: gainst a leafe that is tossed with the winde ? or wilt thou bee revenged boon daye Aub. ble! Wilt thou condemne A Israell, even for a degge? Will thou condemne a flea? Lozd we have heard of thy mercifulnelle, how that thou makel not death, noz deligh test in the loss of them of ore.

Foz thine owne take D Lozd we pray thee suffer not the thing which thou madelt not, to have dominion over the creature that thou ma deft. Foz if thou be lozy foz our damnation, what letteth thee D Lozde which art als mightie, that thou thouldest not alwayes reiogee in our saluation? D sweet Jesu thou canst chaunge and saue me if thou lift : but 3 can not 'aue my selse, would I neuer Waine. Great is the multitude of my miseries within

me. For why? to will, is precent with mee: but I finde not how to bring to patte. To wil the thing that is god, 3 am not able except thou will it: neither can 3 bo that I would ove, except thy power do Arengthen me. 20. gaine, that which 3 can doe. off times 3 have no will to doe, builte the will be done in earth as it is in beaucn. And though 3 both wil & can: pet wote 3 not how to do, bn: lesse thy viscoom inlighten me. Dea and although some

times I have knowledge top ned both with will and with abilitie: pet doth my wiledom passe away imperfecte and emptie, bnlesse 3 bee belped by thy true wifedome. 2811 thinges are in thy will, and there is none that can reliff thy wil D Lord of al things, which half the severaintie o. uer all field, and deeft what thou liftest in heaue, in earth, in the sea, and in all deepe places. Therefore let thy wil be done in bs, bpo whom thy name is called, so as this noble

noble handie trocke of thine perish not, which thou halt created to thine owne honoz. And what man is he (if hee were borne of a woman) that liveth and shal not see death, or can deliver his own soule from the hand of hell, except thou only which art the liveth way of all life, whereby all thinges hive, doe rescue him?

That mans will is vnable of it lelfe to do good workes, without the grace of God.

10 4 3

Haue enen now confessed onto thee that thou art the stay of my life D Lozde my DD the Arength of my welfare. The time bath beene that I have truffed in mine owne strength, which not with Canting was no Arength. And so when 3 woulde have runne, where I thought my felfe to stande fattelt, there did I most fall, and was rather cast behinde then let forwarde: and the thing that I thought to catch was further and further off from

from me. So tried thou my Arength by many like thinges. Pow know 3 that thou hast enlightence mee. For looke what 3 thought my felfe best able to ove, that was I ever least able to doe of my felfe. For 3 faide, I will doe this, and I will goe through with that: but when it came to the point 3 coulde doe none of them both. The 3 has a will to bo it, 3 wanted ableneffer s whe I was able, I wanted wil, bicaule I truffed to mine

owne Arength. But now 3 acknowledge buto thee D Lozde my God the father of L beauen and earth, that it is not in mans power, to fireq. then him felfe, leaft the folish prefumpteoulnes of any fielh thould boatt it felf befoze the. For man is not able to bee willing to bo that he can, noz to can the thing that bee is willing to do, or to know the thing that he both would and Scould do: but rather thou art he that guideth mens steps, I say the Creppes of them which

which acknowledge them selves to be guiden, not by them selves, but by thee. We beseech thee therefore D sweete Jesu by the bowels of thy mercy, that thou wilt sane that which thou wilt sane that which thou wilt sans sand in thy will resteth the power of our salvation.

Of Gods old benefits.

Lold mercifulnes, wher by thou hast prevented by with



thy sweete blestinges euen from the beginning. Fo2 before that I b sonne of thy handmaide was bezne, thou D Lozde my hope while 3 hanged pet bpo my mothers breftes, dieft preuent mee, making my way for mee wherein to walke, that 3 might come to the glozy of Ithy bouse. Before thou diost thape mee in my mothers wombe, thou knewest me, A and before I was borne thou diost sozeozdeine of me what foeuer pleased thee. How and in at

what thinges are writen of me in the secret booke of thy Consistozie, truely I knowe not: and therefore I am fore afraide. But thou knowest it, D good Jefu: foz whatfoe: uer I looke toz by succession of dayes & times a thouland yeare hence in this mortall world: that is alreadic done in the fight of thy everlatting. neste, and the thing that is to come is alreadie in boing. Pow then for as much as 3 Ctad in this night of darknes, sknow not these things: feare

and trembling are come opponime, because & see that many daungers preace byon me on all floes, and many e mimies bunt after me, and 3 am belet round about with an innumerable multitude of mileries in this life. And if thy helpe were not present with me in thefe lo great mileries, I Moulde despaire. But 3 have a great hope of thee D most meeke prince my God: and the confideras tio which I have of the multitude of the compassions chea life

cheareth my heart. The fozmer Agnes of thy mercy which prevented mee before I was borne and have now specially whined out byon me, do asture my hope of the beta ter and perfecter benefits of thy goodnesse which thou re-Cernell for thy friendes, that I reiopce in thee D Lozd inp God, my holy and lively iop wherwith thou alwaies chea rest by my youth.

Of Gods predessination & foreknowledge.

Teach

Each me D bottomleffe deepe, D wisedome the createz, which hast coun terpeised the mountaines & hilles by weight, and hanged the masse of the earth by their fingers in the ballance: hale up the lumpe of this groffenesse which I beare a bout mee, buto thee by thr three buseene fingers, that 3 map le and know how won. verfull thou art over all the earth. Dmost auncient light which thonest before all light in the hill of thy timelette s eter-

eternitie, buto whom all things lay bare and open befoze they were m.Je. D light which hatelf all spottinesse, in almuch as thou art molle cleane and spotlesse, what delight canst thou have in man: What agreement is there betweene light and barknes ? Foz what is there in man, that may belight thee eather, canst thou make thee a meete sanduarie for thy maiestie, that thou mailt enter into it, and take thy delight & pleas fure in the same ? A cleane

parlour becommeth thee D clensing vertue, which canst not be fæne, and much lesse pollelled, but of cleane hartes. But where is there in man so cleane a temple, as maye receive the ruler of the ipozide Edibo can make that cleane, which is conceined of uncleane fæde? Truely none but thou, who onely art cleane. Foz who can be made cleane by that which is bncleane? Hoz according to the talv which thou gauest to cur fathers bypon the moun

taine burning with fire, and in the cloude that covered the darksome water, what socuer an bucleane person toucheth, becommeth bus cleane. But all of us are a sa defiled cloth, comming of a corrupt and bucleane malle, e we beare in our fozeheads the spottes of our bucleane nes, which wee bee not able to hive, specialty from thee who feelt all thinges. Waher soze wee cannot bee cleane, ercept theu make bs cleane, who onely art cleane.

D 2

Am

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S Augustines

And of bs sonnes of me thou makest those cleane, whom it pleaseth thee to dwell in, whom by the bnappzochea. ble and secrete depth of the incomprehensible indgemets of the wisedome, alwaies rightfull though bucspiable, thou half (without any defert of theirs, predestinated before the world, called out of the world, instiffed in the world, and wilt glozifie them after the world. But thou does not this buto all men, whereat all the wife men

TO THE WILLIAM THE

Meditations. of the earth to maruell and are abathed. Pea and e, uen 3 D Lozd, when 3 bethinke me of it, am afraid and amazed at the depth of the riches of the wifedonis and knowledge wherunto I can not reach, and at the incom prehensible judgements of thy Justice, for that of one selfe same peece of clay thou makelt some bestelles unto euerlasting honour, and e-

ther some buto encelating hame. Therfore whom thou haft chosen to the selfe out

D 3 of



S. Augustines of the multitude to be thy holy temple, them doest thou make cleane, pouring out cleane water byon them: the names and number of whom thou knowest, who onely tellest the number of the starres and callest them all by their names. Wibo also are written in the boke of life, who cannot in anie wife perith, and buto whom all thinges worke to the best, pea euen their finnes. Foz when they fall, they be not bewled, because thou puttest thy hand k under

bnder them, and keepelt all the bones of them, so as not one of them is broken. But most miserable is the beath of linners, I meane of thole finners whom thou half fore knowns buto sternall death before thou mabelt beauen and earth according to the great depth of thy fecret (bow beit alwaies rightfull) indges ments: the number of whose names and of their lewoe deservinges is witth thee, whiche reckonest the number of the sande of the 6963,

bea, and half measured the bottome of the bottomlesse pit: whom thou haft left up to their owne uncleanenes, and buto whom all things worke to the week, and even their paper is turned into finne, so that if they thould climbe up into the aire, & aduaunce beir head about the cloudes, pea and build their nest a mong the Carres of the Chie: get that they be destrope ed in the end as a bunghill.

Of.

Of such as first are righteteous, and afterward become wicked, and cotrariwise.

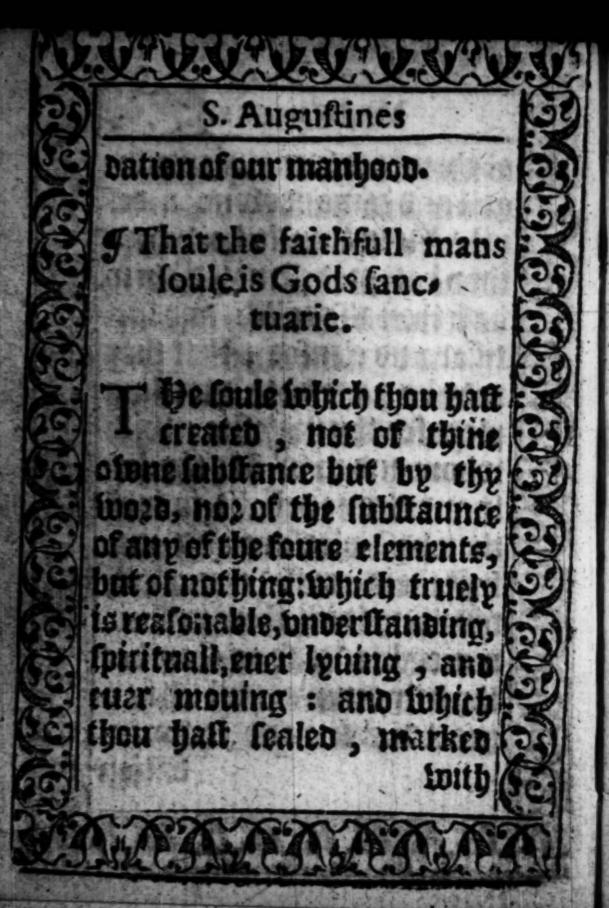
Greet are these thy indigenents D Lozde God, thou righteous e might tie Judge, which indgest operightlie, and doest things that are deepe and unsearchable. Which when I consider all all my bones quake: to of all men kning spon the earth there is none of by sure to serve the demonthy e purched.

infears all the dates of our life, noz to iop in thee with reuerence, so as our service may be without dread, and our top without trembling. Peither let him that putteth on armour glorie, but as hee that putteth it off: for before the may no flesh glozie, but must quake and tremble at thy presence. For we have feene D Lord and wee baue heard of our fathers (which thing 3 cannot thinke bpon wout great dread, nor speake of without great (huddering) that

Meditations? that many have heretofoze climbed after a fort by to the thies, and built their nest among the Cars, and yet have afterward falme downe euen into hell, and their soules tene fozehardened with euils. Tele haue seene starresfall from beauen by force of the Aroke of the dear gons tayle: and them that lay the out of the earth, wonders fully mounted by at the prefent help of thy hand D lozo. Wele have seene the lyuing die, and the dead rife from death.

death, and them that walked among Gods childzen in the middelf officrie Stones, walh away to nothing like a piece of claye. We have séene earkenes quench light, and light proceede out of barkes nes. For publicans and har, lots go before the native people into the kingdome of beas uen, and the chilozen of the kingcome are cast out into ofter varkenes, And why co. methall this to patte but because they be mounted by into that hil, whereinto the first

Meditations. of their race went by an auncell and came bowne a bes uil: Powthen loke whom thou half predestinated, them hast thou also called, and sactiffed, and clensed, that they may be a mete dwelling place for the maiestie, with whom and in who is the ho ly and cleane delight, in who thou hast pleasure and ma kest their youth chearefull, dwelling with them in their remembrance, so as they bee thy holy temple, which is a great dignitie and commen Dation



with the light of thy countenance, and hallowed by the power of thy walhing, is so made capable of thy maieffy, as it may be filled by thee only, and by none other. And when it hath thee, then hath it the full luft, and there re maineth not any thing els y it can defire outwardly. But as long as it delireth anie thing outwardly, it is mani fest that it hath not thee wardly, for be thou once had, there is not any thing moz be withen foz. Foz fith y a

the foueraigne god, yea and all the god that may be: there is no more for it to belire, bes cause he possesseth thee which art all the god. Row if he oc. to are not the whole god, it res seth that hee desireth some inhat which is not the whole good, and therefore also not the soueraigne good: and so confequently not God, but rather a creature. But if he long after a creature, he must neeves bee ever hungrie stil. because that although hee attaine his delire of the crea-

creatures, yet he abideth bn= satisfied still, in as much as there is nothing that can fill it, but thou onto whole Image it is created. Uno thou fillest them that des are nothing but thee, & thou makelt them worthie of the: holy, bletted, bnoeffled, and Bodsfriendes, who count at Athinges as dung, that they may winne thee onely. For Athis is the bleffeonesse which A thou half bellowed byo man, this is the honour tuhered with thou half inobled him amona

among all thy creatures, and aboue them, that thy name might be wonderfull over all the earth. Beholde D most bigh soueraigne, good, ant almightie Lozd my God, 3 have found the place where thou divellent, even in the soule which thou hast crea, ted after thine owne image and likenesse, which sæketh and delireth none but thee a lone: and not in the foule that feeketh and des fireth thee not.

That

That God cannot be found neither by the outward sen ses nor by the inward wits.

Paue Araped like a lost I theepe sæking thee outward which art inwarde. And I have taken much paine to sæke thee without me, and thou dwellest with inme, at least if I had a destre to thee. I have gone about the lanese Areetes of h. Citie of this world feeling thee and baue not found thee, because d did amille to leeke y thing

without, which is as within. I sent abzoad all mine out, warde senses as mestengers to fæke thee, and 3 founde thee not, because I sought thee amide. For I see Dmy light, my Goo which hast inlightened me 3 fee, 3 did a: mille to seeke thee by them, for thou art within mee and pet they will not where thou camelt in. Foz mine eyes lay, if bee have not some colour, be came not in by bs. Pins eares lap, if he made no noile, be came not in by vs. 99

nose saith, if he had no sent, be came not in by me. 99 y talk laith, if he had no lauoz, be came not in by me. And my feeling faith, if he be not b bodely, aske not mee of any such matter. But none of these thinges are in thee my Bod. Foz it is neither Chape of body, noz tempozali beau tp.noz therenelle of light, noz colour, not the melowdie of sweete songes, & pleasant founding tunes, noz & fentes of flowers, perfumes, ointel méts 02 spices, noz hony 02

manna delightfull to the talt. noz any of the thinges that men loue to touch and embrace, nor any manner of thing subject to these senses, & which I seeke when I seeke my God. Fre of it, that 3 Mould take for my Bod anie of these thinges, which are comprehended even of the senses of bzuite bealtes. Tru, ly when I feeke my God, 3 sæke a certaine light aboue all lightes, which no eye can copzehend, a certaine boice as boue al voices, which no eare

can conceiue:a certaine sent aboue all sentes, which no nose can attaine to:a certeine sweetencsse aboue all sweets nesse, which no mouth can p talle off: and a certaine ente bracing about al smbracing, which no bedily feeling can take hold off. This light this neth where no place is to Shold it: this voice soundeth where no aire is to carry it: this sent yeldeth sent where no blast is to theo it : this fa. h noz peeldeth saucurinesse where as is no feeding

and this embracing is felt where no armes are pluckt alunder. It is euen my God, and there thall none other be made account of in compari, son of him. This is that 3 feeke, when I feeke my God. This is that I love when 3 loue my God. To late haue I loued thee D beautie so old and so fresh, to late have 3 loued thee. Thou wast with in and 3 without, and there I sought thee, and I illfauos red ruthed against these god: ly thinges which thou halfe

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made. Thou wall within ine, and pet I was not with thee. These thinges held mee farre from thee, which could not be without thee. For 3 went all aboutes feeking thee, and forlaking my selfe for all thinges. 3 asked the earth if it were my God, and it tolde me, no: and all things in it did berify the same. 3 al ked the sea & the great deepes and all the creeping thinges in them, and they answered, we be not thy God, sæke him about os. I asked the Loindy

agze, # thy whole agze with all the dwellers therein faide onto me, Anaximenes is De: ceined, for 3 am not thy Cod. Jasked the skye, the Sunnt and the Mone, & the Stars, neither are we thy Bod, said they. Then saide I to all the thinges that stand about me at the dozes of my fleth: Tell me what you know of my Cod, tell me somewhat of him: and they cryed all with a loude voice, it is hee that hath made bs. Againe I spake to the masse of the whole

whole worlde, saying: tell mee if thou be my DD D02 no? And it answered with a mightie voice, 3 am not be, but I am by him: hee whome thou seekelf in mee, euen hee made mee : aboue mee must thou feeke for him that made me and ruleth mee. The asking of the creatures is the deepe considering of them, and their answering is their auouchment cocerning God: foz all thinges crye out, it is O D D that bath made bs. And as the Apo-

tile saide) Gods inuifible thinges are understood by his visible thinges which are be. held from the creation of the world. Then came Jagaine to my selfe, and entred into my felfe, and faid to my felfe. What art thou? and 3 and swered, a man reasonable and moztall. And 3 began to discusse what that shoulde ? be, and 3 saide: from whence is this manner of wight D Lozd my God: from whence is it, but of thee? Thou mas destime, and not 3 my selfe.

Thou art thou: Thou art he by whome I live, thou art he by whome all thinges line. witho art thou: Thou art the Lozd my true and only God, almightie, everlasting, incomprehensible, and infinite, who linest evermore and no. thing dyeth in thee. For thou art immoztall, owelling in e uerlastingnesse, monderfull to the eyes of the Angels, bn. utterable, bnsearchable, and bnable to bee named. The liuing and the true OD I terrible, Grong, beginningle

S. Augustines. and endlette, the beginning and end of all thinges, which art before the foundations of the world, and before the of riginals of all ages. Theu art my God and the Lozd of all thy creatures, with thee Canothe causes of all Cable thinges, with thee do the oxis ginals of all chaungeable I things abide buchaungeable, and with thee do the grounds dofall reasonable, onreaso nable and tempozall thinges continue euerlastingly, Dy DD, tell me thy humble

Meditations. feruant, mercifult Lozde tell mee wzetch, tell mee foz thy mercies take D good Jes su I beleech thee, fro whence is this maner of wight but from thee? Is any man fuch a worke maister as to make him selfe: Is his being a life fetched from any where els then from thee : art not thou the soueraigne being from whence commeth all being? for whatsoever is, it is of thee and without thee is nothing Urt not thou the fountai of life from whence all li Howeth

S. Augultines.

MAY MAY MAY

dowethe for whattoever in ueth, it liuethby thee, and without thes both nothing line. Then is it theu D Lozde which haste made all thinges. Shall I demaunde who hath made mee: Thou Lozo hall made me, for with out thee is nothing made. Thou art my maker, and 3 thy worke. I thanke thee my Lozd God by whom I live, and by sohome all thinges lius, for thou hafte made me. I thanke thee my creas toz, for the bands have made and

and fathioned me, I thanke thæ my light, D god Zesu, because thou hast inlightned me and I have knowne thee. what faid I:That I knew thee: Art not thou Ged in comprehensible and infinite. the king of kings and Lozd of Lozdes, who onelie halte immoztalitie; and dwellest in bnapp2ocheable light, which neuer man fato, neither car læ? Art not thou the hidden Bod, of bnfearcheable maiestie, the onely peruser and wonderfull viewer of the

S. Augultines

selfe: Witho then can knowe that which he never law! for thou half laide in thy 8 truth man hall not lee me & line. Thy Prophet also bath fato by thy truth, never ante man saw God. Who then bath knowne that which her never faw 2 Also thy truth hath faid, no man knoweth the some, but the father, nei ther knoweth any man the father but the sonne. Thine onely Trinitie, which fur, mounteth all knowledge is s knownfully to none but to

thy seife alone. What is n then that I vaine man hanc said, that I know the? For who knowes the els fauing thy selfe? Foz thou onely D God, in thy most holy and heavenly word art termed almighty, pasting praise work thy, paffing glezious, raffing exalted, palling high, and pal ling substantial, because theu art discerned to be aboue all thinges that can bee imagi ned to be, whether to bee conceined in standing of to be pe

S. Augustines

by the fenfes : and about all names that are named, not onely in this world, but also in the world to come, beyond all that is, 02 can bee devised to be. For truely, about the reach of al reason, buderstan: ding and being doeff thou by thy substantiall and secrete Godhead dwel bnappzocheably and bnsearchably in thy selfe, where as is light onapprocheable, and brightnes unsearchable, incomprehenti: ble, and bnspeakeable, where unto no brightnes may come

neare, because it is certainely bnable to be bebeld, bnable to be fæne, abone reason, a boue understanding, aboue accesse, aboue all chaunge, & aboue all partnership which neuer any man noz Hungell bath throughly sæne, nor can fee . This is thy heaven D Lozd, this is thy beauen fo faire ingrauen, the light so palling prinie, so palling bnder standing, so passing reas ion, and so passing all that is: whereof it is faid, the heaven of beauens is the Lords. The

S. Augultines beauen of heavens, in courses

beauen of heavens, in compar rison whereof all other heauens are but earth, because it is pasting wonderfully beas ned by aboue all beauens. In comparison wherof even the verte fferie heaven it selfe is but earth: for this is the heaven of heavens that is referned to the Lozd, because it is knowne to none but to the Lozde. Unto this heaven came never none but he that came downe from heaven: for no má knowes the father lauing the conne, and the spi-

STENESTE METERIALIS

rite of them both. Petther both any man know the lon, fauing the father and the spi: rite that proceedeth from the both. The Trinitie is fullie | knowne to none but onely to thy selfe D boly Trinitie, D palling wonderfull Trinitie, furmounting all otteraunce. beyond all fearthing, about all approching, ouer incom prehensible, ouer unconcets uable, farre aboue al thingee that be, farre passing all understanding, all reason, all reach and all being of

S. Augustines theminoes that are aboue heaven: which it is not posible either to otter, oz to conceiue, 02 to bnverstand 02 to discerne, no not even to the aungels that behold it. How then come 3 by the know ledge of thee which art highest aboue all the earth and as bone all beauens? WAhom neither the Cherubins noz the Deraphins do know perfeetly, but are faine to that dow their faces with their winges, when they looke bpon him that littes byon the

high and stately throne, cry ing and faying. Holy, boly, holy, Lozd God of hoftes, the whole earth is full of the glos rie. The prophet was abalhed and said: Alas 3 am touge tive, for 3 am a man of on, cleane lippes. Dy hart was afraid and faid: woe is mee that I belo not my tongue, because I am a man of one cleane lippes. But I said 3 knew thee. Peuerthelesse Lozo, woe be to them that are tonguetive when they Choulde speake of thee, for

S.Augustines

there be manie that be full of tongue without thee. And therefore D Lord my God 3 will not holde my peace, for thou halt made me, and in. lightened me, whereby 3 have found my selfe and knowns thee, because thou hinest op5 me. But in what wife have I knowne thee ? I knew thee in thy felfe. I have knowne thee, not as thou art to the selfeward, but as thou art to me warde : and pet not without the felfe, but in thy selfe for thou art

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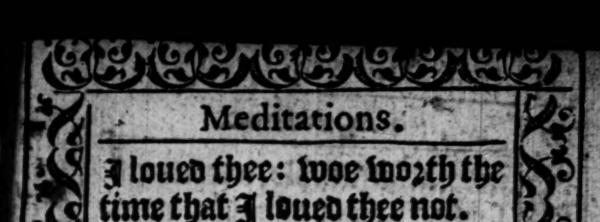
the light that hath inlightes ned me. Hoz no man knowes thee as thou art in thy selfe: but as thou art to me warde by thy grace, thou art known euen bnto me. But what art thou to me ward? Mercifull Lozd, tell me thy fillie seruaunt, for thy mercies fake, tell me what thou art to mes ward ? Say unto my soule, 3 am thy welfare: hide not thy face from mee, leaft 3 Biue me le que to speak befoze thy mercie, suffer mee that am but earth and bult,

S.Augustines to speake before thy mercie, for great is thy mercie to wards me. For 3 that am but dust and ashes wil speak of tomy God. Tell me thy filie feruant, tell me thy rufull creature, tell me for thy mer, cies sake what thou art to meward. Thou hall thundered from aboue with a great nople into the inward eare of my hart, and haft broken my deafenes, and 3 haus heard thy boice, and thou halt in lightned my blindnes, and 3 have seene thy light, and have knowne



Meditations. knowne that thou art my God. And therefore have 3 said, I knew thee, because 3 knew that thou art my God. pea I know thee to bee the only true God, and thy sonne Jesus Christ whom thou hat sent. The time bath bene that I have not known thee. Welce worth that time that I knew thee not: woe worth that blindnes when I fawe thee not: woe worth that deafenes when I heard thee not. Blind and deafe as 3 was, 3 ranne ilfauozeolp thacumh

S. Angustines through the goodlie thinges that thou mavelt. And thou wert with me: and yet was not I with thee . For the things beloe me farre from thee, which should not have beene at all if they were not Thou hatt inlighin thee. tencome Dlight of the world and I have feene thee and los ued thee. For no man know, eth thee but he that fees thee: and no man fæs thæ but hæ ploues thee. It was late ere I loned thee thou beautie so old fo fresh, it was late ere



A Confession of the true Faith

I Thanke thee my light for linlightening mee so as I have knowne thee. And in what wife do I know thee. I know thee to be the onely living God and my verie maker. I know thee to be the maker of heaven and earth, of al things visible a invisible the true God, almightie, immore



S. Angustines

mortall, inuilible, oncompacfable, bnoeterminable, everlatting, bnapprocheable, bn. comprehensible, busearchable buchaungeable, infinite, the beginning of all creatures visible and invisible, by who all things were made, bypen ivhom all the elements are arounded, whole maiestie, as it never had beginning, so shall it never have any end. I know thee to be the onelpe one true God, the everlasting father and sonne and holy Thost, three persons berely, holo

ELEMENT STEEL STEE

bowbeit but one onely sub-Cance, one single and undeuidable nature, that is to lay, the father of none, the Son of the Father alone, and the holy Ghoft of them both as like, enermoze without beginning and without end. a Trinitie and yet but Goo, the onely almightie Bod, the onely beginner of al thinges, the creator of ali thinges feene and unfeene, whether they be ghostly or to vily, who through thine own almighty power half in bee

THE PROPERTY OF THE PARTY OF TH

S. Augustines

ginning of time created both the natures as well bodily as ghostly at once, that is to wit the spirituall nature and the earthly nature, and confer quently the nature of man as it were a partaker of them both, confifting of body and soule together,. I know and acknowledge thee D God b father unbegotten, thee the Conne begotten of the father, and thee the holy Ghost the comforter neither begotten noz creates, to be one boly ondeuidable Trinitie, consi-

sting of these persos coequal, consubstanciall, coeternall And this Trinitie in bnitie e bnitie in Trinitie doe 3 bes lieue with my beart to mine inrightuouling, and cofelle it w my mouth to my faluatio. T know the the word our I God & Lozd Jesus Christ the onely begotten sonne of A God, the createz, fauiour and redeemer both of me and of all mankind, & I confesse ø then wart begotten of g fa: ther before al worlds, Got of God, light of light, very God

S. Augustines

of very God, not made but begotten, of one selfe sub-Cance and everlatting continuance with the Father and the holy Ghost, by whom all thinges mere made from the beginning : Stedfaltly belee! uing & faithfully confesting that thou Chaiff the only begotten sonne of God, being God walt by the working to. aether of the whole Arinitie made fleth for mans faluatis on, and walk conceined of Marie the continuall birgin by the working of the holie Bhott

Chost in her, and so becamest very man consisting of reasonable soule and human fleth. And whereas in respect of thy Coohead, it was not posible, that thou being the only begotten forme of God, Mouldest bee subica to any luffering, oz to dye: thou of thine ercæding great louingnesse suberewith thou hast lo ued vs, continuing the felfe same sonne of God Bill, be. camelt subiecte to suffering, and even buto death, in respect of the manhoede. Tho

S. Augustines

D beare beloved sonne of God, half bouchsafen to luffer paction a death upon the tree of the croffe for the faluation of mankinde, to the barree fro endlesse death. And thou being the authour of light, wentest downe into the lower parts and rolelt by againe from thence the third day like a glozious conquerour, by taking againe the holy bo. op, which had lyen dead in the grave for our finnes, and by quickening in the third day according to the Scrip. tures.

tures, that thou mightest place the same at the right hand of the father. For thou the very sonne of BD D lear ding away captine with thee fro hell, p captiuitie wwerein the old enimie and moztal foe of mankinge had imprife: ned mankind, half faken bn to the eagaine the substance of our fleth (that is to fav, the humane soule and booie which thou tookest of the glo, rious virgine) and art gone by with it aboue all heauens mounting about

S. Augustines

all the ozders of Ungels, where thou littelf at p right hand of God & father, where, as is the fountaine of life, & the bnapprochable light, and the peace of God which palleth al bnderstanding. There oo we worthip thee there ove we believe thee to be both be, ry God and very man Jesus Christ, acknowledging thee to have @ D to thy fa: ther, and from thence looke wee that thou thalt come as a Judge in the end of the world to judge the quicke and

the bead, and to render unto all men as well the good as the badde according to the workes of they have wrought in this life, either rewarde oz punishment. Foz at that cay all men shal rise through the power of thy voice, even as many as have received humane soule in their fleth, which they had here, to the end that the whole man may receive either glozie, oz I hell fire according to his de servinges. Thou thy selfe art our life and resurrection,

S. Augustines even Zesus the annointed whome we looke for as our Daujour to reforme our bace bodies buto the fathion of his alozious bodie. Tanow thee the onely holy I spirite of the father and the sonne proceeding from them both alike, to be very Bod, of all one substance and one es uerlastingnesse with the father and the sonne, and also to be our comforter and aduocate, and that it was thou which camest downe in the like,

likenesse of a done byon the same God our Lozd Zesus Chaile, the wealt thy felfe in fierie tongues bpon the Apo. Ales: who also even from the beginning haff taught all y holy men & chosen servante of God by the gift of thy grace, & opened the mouthes of Gods Prophetes that they might otter the wonderfull mifferies of his kingdom and art worthipped and gloriffed together with the father and the sonne, by all the Saintes of God. Among whom 3 also

S. Augustines

the sonne of thy handmaide doe glozifie thy name with my heart, because thou halt inlightened me: for thou art the true light, the lightsome trueth, the fire of God, and the maister of all spirites. which by thine annointing teachest be all trueth. Thou art the spirit of trueth, with out whom it is impossible to please God, for thou thy selfe art God of God, and light of A light, proceeding in buspeakable wife from the father of light, and from his sonne our 1020

Lozd Jelus Christ, contis nuing alwaies of the selfe same substance, maiety, and everlastingnesse with them, being but one Erinitie, and raigning with them in glozy

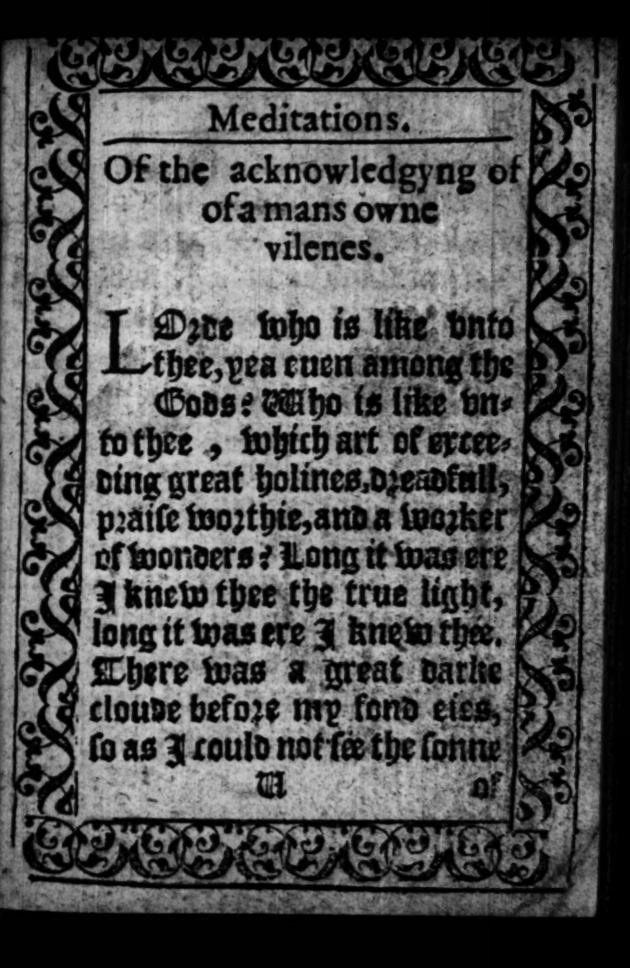
aboue all glozy.

T know thee to be the onely I lining and true God, both the Father and the Sonne, and the holy Those: three doubtleffe in persons, get but one in being: whom 3 acknowledge, worthip and glozifie with my whole hart, as the onely true God, holy,

S. Augustines immoztall, inuiffble, chaungeable, bnappzochable, onfearchable: the only light, the onely daylunne, the onely bread, the onely life, the only goodnesse, the onely begirming, the onely end, the onely maker of beauen and earth: by whom all thinges line, by whom al things have their being, by whome all thinges are gonerned, ruled, and maintained, both in heauen, and in earth, or under the earth: belies whom there is no God in beauen noz in

earth. Thus know I thee my Lord God the fearther of me thus do I know the. I know thee by thy gift of faith which thou half breathed into mee Dmy Lord God, my light, the brightnesse of mine eyes, the hope of all the coastes of the earth, the toy that glad, deth my youth, and the good, neste that opholoeth mine old Foz it is thou D Lozd in whome all my bones retoyce, saying: Lozd, who is like thee? Which of all the Gods is like thee D Lozde:

S. Augustines The handes of men made not thee, but thou madelf mens handes. The image of the heathen are filuer and gold & worke of mens hands: but so is not bee that made men. All the Boddes of the heathen bee diucls, but the C Lozomade the heavens. The Lozd is even he that is God. Assoz the Gods of made not beauen and earth destroyed mought they be out of heave and earth: but let both heaue eearth prayle the God that made beauen and earth.



S Augustines of righteoulnes, and the light of truth . I like a childe of parkenes was weapped in parknes: and because 3 knew not the light. I was in love with mine owne darkenes. For as much as I was blind I was in love with my blind nes, and by darkenes walked into further barknes Itil. But who brought me out of it whe Ilike a blinde wzetch sate in parkenes and in the Chadolo ofdeath? Who toke me by the hand to lead me out of it? Witho is he that inlightened me.

me? For I sought not him, but he fought me: 3 called not him but he called me. And who is he? It is cuen, thou my Lozd God, merciful, and pitifull, the father of compacsion and Ged of all comfort. It is even thou my holy lozd God, whom 3 acknowledge with my whole hart, pelding thankes unto the name. 3 fought not thee, and yet thou soughtest me. I called net byonthee, and petthou calledt me. Dea thou halt called me by thine own name: with a loude

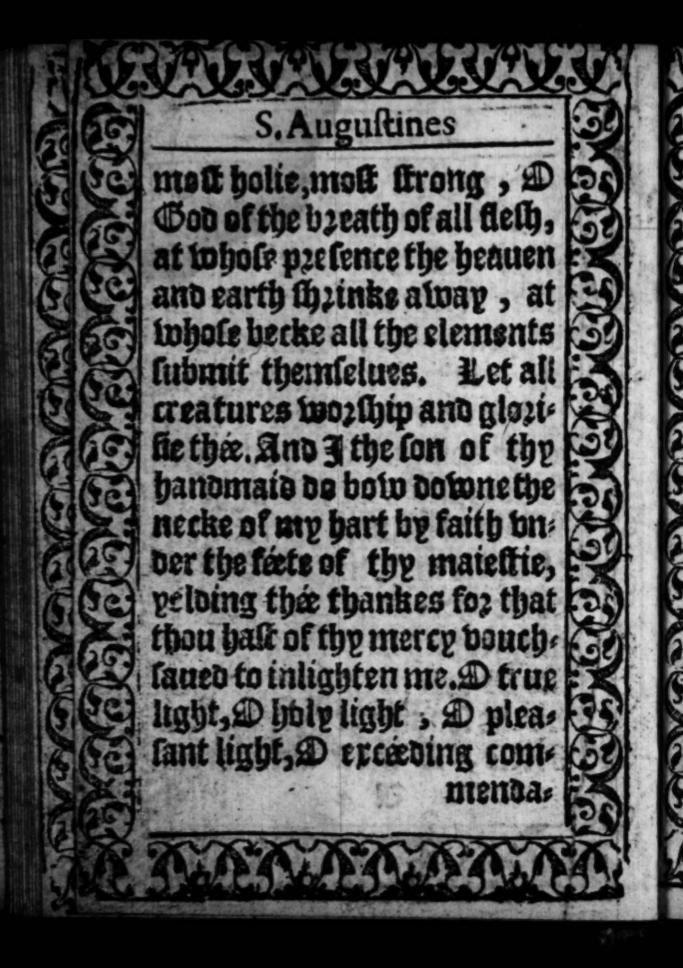
S Augustines a loud voice hast thou thun: ded downe from aboue into the innermost eare of my hart, saying: Let there bee light: and there was light, fo as the great cloude went as way, and the darke mist that couered mine eies, melted as way, and I saw the light and knew thy voice, and said. Truth Lozd, thou art my Lozd God that brought mee & out of barkenes and out of the Chadow of death, and called me into thy wonderfull light, and so now I see, being con-

converted by thy inlightning grace, I thanke thee mine inlightener. Then turned 3 backe and loked upon the darknes wherein 3 had bone, and the deepe gulfe wherein I had lyen, and I trembled and was afraid and faid: wo, wo worth the barkenes that I had lyen in. Wo, wo worth the blindnes that letted mee to see the light of heaven. Wolo wo worth my former ignozance, which letted mee to know thee D Lozde. thanke thee mine inlightner

and deliverer, for that thou half inlightened mee and I have knowne thee. It was late ere I knew thee Dauncient truth: it was late ere I knew thee Deverlaking truth. Thou wert in light and I in darkenes, and therefore I knew not thee. For I could not be inlightned without thee, neither is there ame light without thee.

A considering of Gods maiestie.

Holiest of all holpes, D God of inestimable maiestie, D God of Gods and Lord of Lordes, wonderous, buspeakeable, buconceiuable, whom the aungels in heaven are adzade off, whom al the dominations & thrones do worthip, at the fight of whom al powers do tremble of whole mightines and wife. doine there is no comprehending, which half feunded the world bpo nothing, and that & op the sea in the agre as in a bottle, D most almightpe, 6 EU



mendable light, D wonder: full light which inlightenest euen the eics of the Aungels, inlighten my soule. Behold, I fee thy light, I thanke thee fozit D god Jesu. Behold, 3 fæ the light of heaven, the lightsome beames of the cous tenance Chine downe byon the cies of my mind & cheare bp my bones. D that thy light were perfected in me. Aug. ment it I beleech thee author of light. I belæch thee aug: ment that which thineth intome. Let it bee enlarged I TH 5

S. Augustines belæch thee, let it be enlarged by thee. What is this that I feele? What fire is it that warmeth my bart ? Wahat light is it that spreadeth his beames into my hart ? D fire which ever moze burnest and neuer art quenched, kindle me. Dlight which euermoze Chinest and never art dimmed inlighten me. D et would to God I were set on fire by thee. D holy fire, how sweetelge thou burnest, howe amiable thou wars mest. Wooe bee to them that

that burne not through thee, woe be to them that are not inlightened by thee. D loth fall light which inlightenest the whole world, and whole brightnes filleth the whole world. To be to the blinde eies that fee not thee, the fun that inlighteneth beauen and earth. Wo be to the daseling eies that cannot away with the fight of thee. Was bee to them that turne away their face from beholding truth, and cast not away their eies fro loking byon vanitie. For the

the eies that are accustomed to barkenes, are not able to abide the beames of the coue. reigne truth:neither can thep that dwell in darkenes skill bow to make account of the light They lie nothing fbut barkenes, they love nothing but barkenes, they like of no thing but barkenes, and because they plod on from dark, nes to darknes, they wot not where they fall. Talzetched are they that forgoe they wot not what, and moze wzetched certeste are they that know what

what they fozgoe, so as they fall with open eies and goe downe alive into hel. D most blessed light which canst not be fæne but of erceving well cleared eies, replenish the inward parts of my bart. Blef sed are the cleane in hart, for they hall fee God. D cleanfing power clense thou mee and heale the elefight of mp minde, and of my bodie, that I may beholde thee with sounde eies, whom none but found eies may behold. Donapprochable brightnes, take awar

away the scales of my fozi growen dimlightednes, with the beames of the inlighter ning, that I may loke byon thee without dazeling, and fee the the better by thy bright. nes. I thanke thee my light. Loe I fee. Lozd I befæch thæ let mine eyelight bee enlars ged by thee. Shore open mine eies that I may confider the wonderfull milleries of thy law who art wonderfull amog thy faints. Turne away mine eies D god Jesu y thep behold not vanitie: quicken

me in thy way. I thanke thee Dmy light. Foz loe 3 see. howbeit but through a glasse and as in a riddle. But when Mall I see thee face to face? Withen Chall the day of love and mirth come, that I maye enter into the place of thy wonderfull tabernacle, euen the house of God, there to be bold him that fees me, face to face, not to my condemnation but faluation.

Of

S. Augustines Of the longing and thir-sting of the soule after God. ake as the Hart longeth for the springes of was ters: so longeth my hart for thee D God. Apy souls thir, Aeth after thee D god which art the lining wellpzing, when shall I come prease into the presence ? Dfountaine of life, D beine of lively waters, when thall 3 come out of this deserte, wailes, and waterless lande, bu-

to the waters of the sweet. nelle? that I may fee the pos wer and thy glozy & Caunch my thirst with the waters of thy mercy: D Lozd the fountaine of life, I am a thirst sa tilste me. Ithirst Lord. I thirst after thee the living God, D when wall I come Lord and thew my felfe bes fore thy face? Thanks ye that I Chall fee that day, I say the day of mysth and gladnelle. that day which the Lozo fach made for bs to be mery a top ful thering excellent a faire

day, which knowest none e uentice, uoz hast any sunnc going down, wherein I that! beare the voice of prayle, wherein I shal heare p boicc of gladnes & thankelgiuing, wherein I that heare it saide bntome. Enter thou into endlette ioy in the house, of y Lozothy GDD, where be thinges great, busearchable, E wonderfull that can not be nabzed. Enter thou into iog voice of beauinette, which co: teineth endlelle mirth: wher: as shall bee all gwonesse and

nc

no euil: whereas thall be all s thou wouldest, & nothing y thou wouldest not. There Halbe & lively life, the sweete life, the amiable life, & the life that would be a man good to bee alwaies thinking of it. There Chalbe no entinic to allault: there that not be relt at some times & burest at o: ther times: but there Chalbe & soueraign rest, astured safety, bnimpeached quietnelle, quis et mirth, ioyfull happinelle, happie cuerlastingues, euers latting bleffednesse, & bleffed

Trinitie, and bnitie of Arie nitie and Godheade of bnity, and bletted beholding of the came Godheade, which is the ioy of my Lozd, that is, enter into y ioy of thy Lozd. D ioy ouer iopfull, Diop furmouns fing all iones, without which there is no top, when thall 3 enter into thee, that I may le my God which dwelleth in thee? I chall goe thether and behold this great light. Withat is it that holdes mee backe? Moe is mee that my foio2: ning is prolonged. Toloe is

me, how long thail it be faide bnto me, waite and waite a: Und now, to what purpose is my waiting? Wy Lozd God, doe we not waite for the Sauior our Lord Jesus Christ, to repaire our vale bodies buto the likenes of his glozious bodie. We waite for the Lord when hee Mould come from the baides ? house to fetch vs buto his we ding. Come Lozd ftarrynot. Come Lozde Zesus Chaift, come visit vs in peace. Come lead bs prisoners out of priso

that we may retopce before thee with a perfit hart. Comi our Sautoz. Comethou art longed for of al natios, thew thy countenance buto bs and we chalbe safe. Come my light & my redeemer: take my foule out of priso, that it may give prayle buto thy holy name. How long thall 3 be toffed in the waves of my moztallitie, crying onto thee Lord & thou hearest mee not? Lozo beare me bow 3 crye onto thee out of this huge fea, and bring me to the bauf

of endlelle blelle. Lappie are they Dood which are conueied out of this Sea, & haue obtained to ariue at thee plas fest harbozough of al hauens. D happie are they in deere, which are escaped alreadie from Sea to More, from bas nichment, home into their own countrey, and from pais son into a pallace, entoying their wilhed rest. 15 lessed are they of alreadie have gained the garland of endlesse glozy which they fought for here manie tribulations and

top in pappie mirth foz euer: D bleffed are they in deede, D treble & foure times blef sed are they, which being alreadie quite rid of all mile. ries, have obteined to come to the kingdom of beautiful. nelle, and are allured of their vnapparable glozy. Deuerlasting kingdome. Dking. dom of all worldes, wherein is the light that never faileth and the peace of God which passety all bnderskanding: wherein the coules of holie folke doe rest, where everla-

Aing toy is bpon their heads, where they obteine mirth & gladnelle, & from whence all forrow and fighing is fled. D Lozd how glozious a king. dome is it. wherin all holy folkes reigne with thee, clos thed with light as with a gar ment, having crownes of precious Cones upo their heads. D kingdome of everlacting blisfulnesse, where y D Lozd the hope of the Saintes & the garland of their glozy art fæne of the face to face, glad, ding them on all sides to the

peace, which passeth all ons verstäding. There is top end. lette, mirth forrowles, health griefeleste, way without las boz, light without darkenes, life without beath, all good without any euil, where pouth neuer warethold, life neuer weareth out, beautie neuer becayeth, loue neuer coolety, health neuer appay: reth, myath neuer abateth, wher is never felt any paine, where is never heard any groning where is neuer fæne any fadnes, wher top is ever, where

where is no euil to be feared because the sourraigne good. nece is had there in pollellio, which is to beheld alwais the face of & Lozd God of hostes. Dappie therefore are those p alreadie haue escaped & thip wzacke of this present life, & obtained the grace to come to so great topes. The are yet Will in the waves of the Dea, longing for thee the bauen of our sea. D countrey of ours, D quiet countrey, wee ken ? thee a farre off, wee haile thee from this Sea, we figh

unto thee out of this vaile of miserie, a labour with teares if we may by any meancs at: tein unto thee D Chaift God of God, the hope of mankind, our refuge & Arength, whose bzightnesse inlighteneth our eyes a far off, as the beames of the Sea Carre doth in the mistic barknes of the Cozmie Dea, to guide be into thee our haven. Lozd governour thip with thy right hand by the & helme of thy crosse, that wee perish not in the waves, that the tempest of the water decline K

drowne bs not, and that the deepe swallow bs not bp:but with the hooke of thy croffe placke bs backe out of this huge Sea, buto thee our one ly cofozt, whom we fee way: ting for bs a farre off as the morning Carre & as the day sunne of righteousnesse, in manner with wæping eyes bpon the shore of & heavenly countrey. Behold me whom thou half ransomed doe crye unto thee: yea even we as pet thy banished me whom thou half redeemed with precious

bloud do cry buto thee. Beare vs D God our Saujour, the hope of all the endes of the earth and of all them that be in the sea a farre off. We bee conversant in a troublesome Sea, and thou franding byon the Moze lokelf at our perile: saue vs foz thy names sake. Lozd graunt us to to keepe our course betweene Cilla and Charibdis, and to hold so with thee, that we may ele cape the daunger of both, and come fafe to land without lotte of thip oz fraught.

Of the glory of the heauenly countrey.

Verefoze when we shall be come onto the o foun: 2 taine of wisedom, buto thee the bufailable light, buto thee the bnappallable bright. nesse, so as we shall beholde thee, not any more barck. ly or through a glasse, but face to face. Then Chall we have our fill of al goothings. For there Chall be nothing without bs to bee desired but onely thou D Lozde the

foueraigne goodnesse, who malt be the rewards of the bletted, and the crowne of their glozy, and everlasting top bpon their heades, quyeting them both inwardly and outwardly with thy peace which passeth all understan oing. There we shal see thee. lone thee, eplaife thee. 13p thy light we chall see thy bright. nelle, for in thæis the wels foring of life, t thy brightnes hal give by light. And what maner of lighten light bnmea urable, a light bodiles, a light

bnco2ruptible, a light incom, & prehensible, a light unfailable, a light buquencheable, a sothfast light, a divine light. which inlighteneth the cies of the angels, which cheareth by the youth of the faintes, which is the light of lightes a welfpring of life, which is e uen thou D Lozde my God. Foz thou art & light in whose light we that fee light, that is to wit thy selfe in thy selfe, in the brightnes of thine own countenance, when we that fee thee face to face. And wha

is it els to læ thæ face to face, then (as the Apostle saith) to know thee as 3 am knowne, to know the truth & the glory: And to know thy face is to know the power of & father, the wisedom of the sonne, the mercifulnes of the holy ghoft, the one undeuloable being of the their persons in one so ueraigne Godhead. Hoz the beholding of the face of the liuing God is the soueraigne good, the ioy of the Aungels, and of all holy men, the reward of endles life, the glozy

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of al soules, the everlasting gladnes, the crown of honoz, the obtainment of happines, the welthful rest, the beautiful peace, the inwards & out: ward iopfulnes, & the paras dise of God. Here is the hear uenly Zerusalem, the happie life, the fulnes of bletteones, p iop of everlactingues, and the peace of God which passeth al understanding. This is the ful blestednes, and the whole glozification of man: namely to lie God face to face, to læ him of made beauen & earth.

CONTRACTOR OF THE PARTY OF THE

to see him that made him, y laued him, and that glozified him. He shal see hun by know ing him, be in love with him by liking him, and praise him by possessing him. Foz he shal be the heritage of his people, of his people the faintes, of his people whom he hath raunsomed. De shal be their postes. sion of happines, he chall bee the reward recompence of their longing. I will be thine erceeding great reward laith he. Merely my Lozd God, y art ercéeding great aboue al

Bods and excéeding great also is thy reward. Foz great things belæme great personages. Pether art thou great and thy reward little, neither art thou one, and it another. But thou thy selfe art ouer dreat and therefore thy reward is over great, thou thy selfe art both bee that crowneth, also the crowne: thou thy selfe art both the promifer, and the promise: thou art the recompencer, and the recompence: thou art premarder, and the reward of ever

BENEROUS MERCENERS

S. Augustines

latting happines. Thou then art both the crowner and the crowne D my God, and the diademe of my beautie which isgarnished with glozie, a gladding light, a renewing light, a glozious oznament, my chiefe hope, the delire of the harts of al faintes, & their veare beloued. The fæing of thæ then, is the whole hire, the whole reward and the whole ion that we loke for. For it is life everlasting, yea I lay, it is thy wife, dome. Life everlasting is to know



Meditations.

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know thee the only true god, and Jelus Chill whom thou hast sent. Therfoze when we shall see thee the onely God, the true God, the living God almightie, single, invisible, valcundable, vacomprehen lible and thine owne begotti sonne, God of thine own substaunce, and cuerlasting as well as thou, cuen our Lezde Jesus Christ, whom for our welfare thou half fent into p world in the power of the ho ly Choff, three in persons and one in being, the onely holye

ENVERTER ENVERTER

S. Augustines Doo, belides whom there is no Goo: then that we bolde: that which wee nowe fæke, namely everlatting life, and enolecte glosie, which thou halt prepared for them that loue thee, which thou half laid op in Coze for them that feare thee, which thou wilt give to them that sæke thæ, eue to them that læke thy face for e: uer. Und thou D Lorde mp God, which dioff shape me in my mothers womb, who hath given mee op into thy hand, suffer me not any moze to be vlucked

Meditations

plucked out of one into many but gather mee out of these outward things into my felf, and from my felfe bnto thee. that my hart may alwaies lay buto thee, my face hath sought thee out, Lozo 3 will fæke after thy face, eue after the face of the Lozd of all power, whering andeth & whole glozie of the bleffed fort for es uer, which to behold, is the endlede life and everlasting glozie of thy faintes. Let my hart reionce therefore, that it may reverence thy name: Let

S.Augustines the hartes of them that feeke God reivice, but much moze the hartes of them that finde God. Foz if there be iop in læking, what manner of iop hal there be in finding: Ther fore I will alwaies licke thy face earnestly, and incestant: ly, if at any time the dooze & gate of righteousnes may be opened buto me, that 3 maie enter into the top of my load. This is the Lozds gate, the righteous shall enter in there. at.

CORNERS MODERATIONS

Meditations

A prayer to the holy Trinitie.

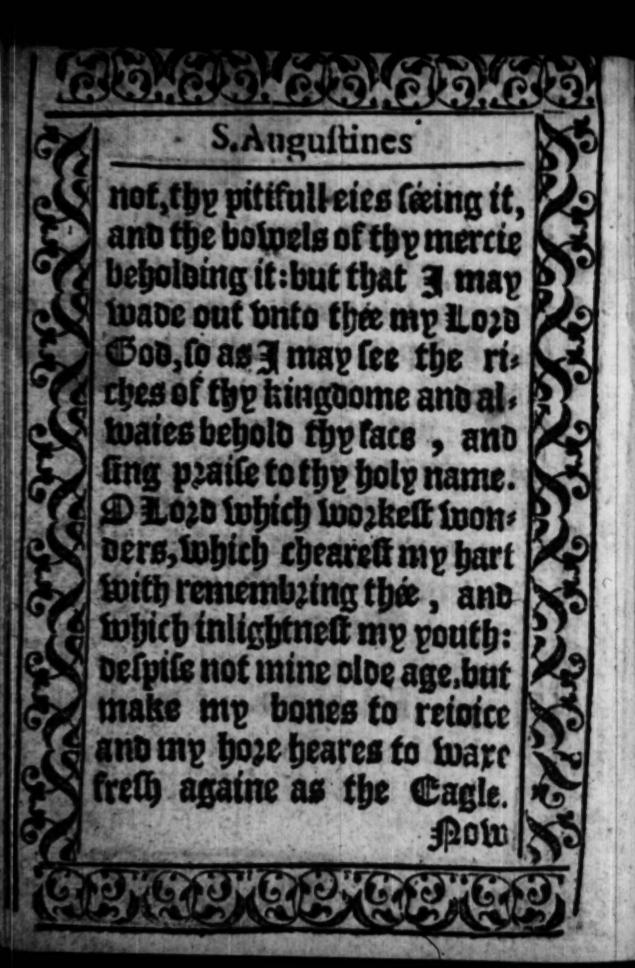
Hou thie coequall and coeternall persons & one Bod the verie father, sonne, hely Choff, who dwellest alone in everlactingnes, and in bnappzecheable light, which ball founded the earth by thy mightie power, trus left the whole world by thy wisedom, holy, holy lotd God of Sabaoth, ozeavfull, Arong, righteous, mercifull, marueilous, praise worthie,

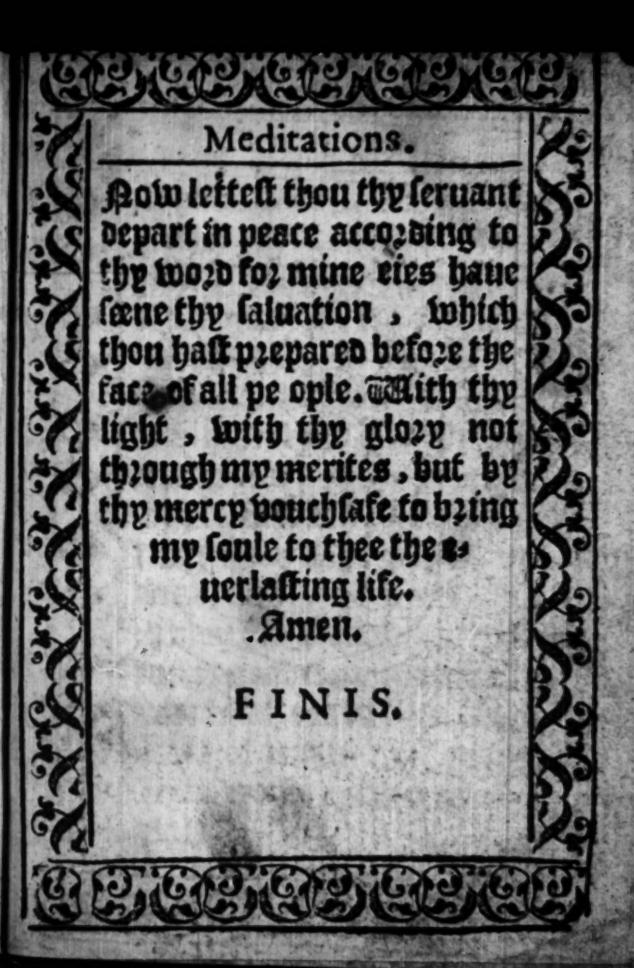
S. Augustines to be beloued. Dne god, theée persons, one being, power, wisebome, godnes, and one unseparable Arinitie. 3 crie onto thee, open me the gates of righteoulnes, and when I am come in, I wil praise thee Dlozd. Abehold I pooze beg: ger knocke at thy dooze D 60, ueraigne housholder. Commaund the gates to bee ope ned at my knocking, accos: oting as thou halt laid, knock pe and it shall be opened. For trulp D most merciful father the delires of my groning

Meditations.

bart, and the cries of my wee. pingeies do knocke at thy doze. All my desire is before thee, and my groning is not hio from thee. Lozd turne not thy face any moze away fro me, neither depart thou a way fro thy servant in thine anger. D father of mercies, heare the pitious crie of thy children, and reach mee thy fingular god belping hand, p it may draw mee out of the ocepe waters, and out of the lake of milerie, & out of the mire of filthines, that I perill











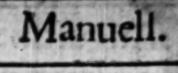


The Treface

Orasmuch as we be set in the mid: dest of inares, we easily become cold in defire of heavenly things. And therefore we have neede of continuall defence, that when we be shrunk away, we may be wakened, to runne backe againe to our true Ged the fo: ueraigne goodnesse. In consideration whereof, not through rash presumptio, but for the great loue that I beare to my God, I haue vndertaken this worke to his glory, to the inter I might alwaies haue with me afhort and handsome a: bridgement of the chosen sainges of the holy fathers concerning my God, by the fire of the reading whereof, the loue of him might be kindled in me as oft asit waxed colde in me. Alsist mee I now I befeech thee my Lorde GOD, whom I seeke, whom I loue, whom I prayle and worship bethwith minde & mouth, and with all the power that I am able. My minde being vowed vnto thee, and inflamed with lone of thee,

The Preface

fighing for want of thee, gaping after thee, & longing onely to fee thee, hath no pleasure in any thing but to speake of thee, to heare of thee, to write of thee to conferre of thee, and to bethinke it selfe oftentimes of thy glory, so as the remembrance of thee may be some refreshing to me among the stormes of this world. Thee therefore doe I call vpon most earnestly, vnto thee doe I cry with a loude noyle even from the bottom of myheart, And when I call vponthee verely Icall upon thee in my felfe:for I should not becat all except thou wart in me, and except I were in thee then wouldest not be in me. Thou are in me, because thou abidest in my minde:thereby doe I know thee, and therein do I finde thee. When I re: member thee: I am also delighted in thee and by thee, of whome, by whom, and in whome all thinges be.



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Of Gods wonderfull being.



bou Lord fillest heaven & earth bearing up all things being not bur thened, Alling all things we out being in-

closed, alwayes boing and pet alwaies at rest, alwaies gathering, but not for any neede-alwaies sehing & pet thou missest nothing: louing and pet not boting, being relous & pet stil in quiet. It repen teth thee & pet thou art not greened: thou art angrie, and pet not out of patience. Thou chaungest

71 3

the workes, but not the purpole. Thou receinest that which thou hast sought out, and yet thou hads neuer loft it. Chou art euen nee: didp. & pet thou delightelt to gaine. Thou art neuer couetous, and per thou demannded vlury. lamelt out where thou owest not. But who hath eught that is not thine? Chou papelt debtes, and pet art in no mans debt . Thou forginelt debtes, and pet lofelt no: thing. Thou art every where and every where thou art whole: per: ceiued thou mapest be, Ceen? thou canst not be. Chou art nowhere ablent and ret agt thou fasce off from the thoughtes of the wicked. nap looke where thou art farre off, there are thou not away: for where thou

thou art absent by grace, there art thou present by vengeance. So art thou prefent in all places, and pet canft scarcely be found. El ou standest still when we folow thee, and yet we can not ouertake thee, Thou holdest all thinges, fillest all thinges, innironest all thinges, furmountelt all thinges, and fustainest all thinges. Thou teas chest the heart of the faithfull without nople of wordes: thou art not discuered by places, noz altered by times, 'moz lubicate bn to to and fro . Thou dwelleft in bnappzochable light which neuer man fain, noz can fee. ding quietly in thy felfe, goest enery where about the world for thou cank not bee cut or de

wided, because thou art but one is very deede, and art made out into parts of peeces but being whole thou maintainest thee whole, thou fillest the whole, thou inlighteness the whole, and thou postesses the whole.

Of the vnspeakable knowledge of God.

A Lthough the whole world were tuli of bookes, pet coulde not thine valpeakable knowledge bee offered. For in as much as thou art valpeakable, thou caust in no wife bee put in writing, or comprehended. Thou art the fount prehended. Thou art the fount taine of god'y light, and the funne

of everlatting brightnette. Ehou art great without quantitie, and therefoze vmmeafurable. A tou art good without qualitie, and therefore very good & soueraignes ly good, and no man is good but thou alone. Whole wil is a worke for thou canst roe what thou lie feft. Chon halt created all thinges of nothing, and by thine onely will half thou made them. Thou possessell all the creatures without am want of them, thou gouernest them without paint, thou sulest them without wears nesse, and there is nothing that may trouble the order of the gouernement, from the highest things to flowell. Thou art in a places without place, coteining at

thinges without inclosure, and be: ing present every where without letting of remouing. Thou art not the authour of any euil, for thou canst do none euil. Where as theu canst do all thinges, thou hast not done any thing whereof it can fozethinke thee. It is of the goodnesse that wee bee made, of the fullice that we be punished, and of thy mercy that we be delivered. Whole almightinelle gouerneth. ruleth and filleth all thinges which it hath made. Bet meane I not by thy filling of all thinges, that they conteine thee, but rather that thou conteineft them. Reither fil: lest thou all thinges by parcell meale. neither is it in any wife to bee thought that ech thing re-

1.62.63.43.42.65

requesh thee according to the proportion of it owne bignesse, that is to wit, the greatest thinges more, and the smallest thinges lesse: but rather that thou the selfe art whole in all thinges, and all thinges in thee: whose almightinesse incloseth all thinges, and no man can sinde any shift to scape from the power. For hee that hath not the fauour, hall ne uer escape the displeasure.

Of the longing of the soule that feeleth God.

Therefoze D most mercifuli & God, I call byon thee foz my soule, which thou preparest to receive thee through the desire thick

which thou breathest into it. Enter into it I beleech thee, D Je: lus of Pagareth, and make it fit for thee, that thou mapelt pol: Ceste that which thou hast both made and renewed, that I may haue thee as a Ceale boon my heart. D most pitifull Lozde, 3 beceech thee forlake not him that calleth bpon thee : for ere 3 coulde call boon thee, thou diddeft both call me and feeke me, to the in: tent that I thy fernant houlde feeke thee. and by feeking thee Ance thee and when I had found thee love the?. Lord I have Cought thee and found thee, and I delire alfo to love thee. Increase mp de: are for bellette thou do lo mp life hal confume in forcow, & my foule

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Manuell.

in mourning. Graunt therefote the thing I crave: foz if thou houle delt give me al that ever thou mas delt, it would not luffice thy fer: uant, except thou give him thp Celfe too. Giue theresoze D Lozde the Cweetenelle to mee the feruant, graunt that I may tak thee Comewhat, for that I can not line without thee. Gine me thy Celfe therefore D my & D restoze thy Celfe unto me. 28 ehold, Jam in loue with thee:and if that bee too litle, poure on thy grace into me, reach out the hand, and open the epes of thy brightnesse, that I map bee pet moze in loue. I am bound with the lone of thee. I burne in deare of thee, I am delighted with the sweete remem:



remembrance or thee. Beholoe, when my minde flyeth vowarde vato thee, and buffeth it felfe with thinking vpon thine vnspeakable louing kindnette: the fardell of inp fleh is the leffe burdensome buto me, the turmoiling of my thoghts ceaceth, the weight of my moztals litte and miferies maketh me not dull as they are wont to dee, all thinges are still and all thinges are calme. App heart gloweth, my minde reiopceth, my memozp is fresh, mine buderstanding is cleare, and my whole Cpirite being atnoted with defire to Lee thee and Andeth it Celfe rauthed wich the lone of thinges imulible. Let mp Spirite takethe wingesofan Egle and fipe without ceating : Let it fipe

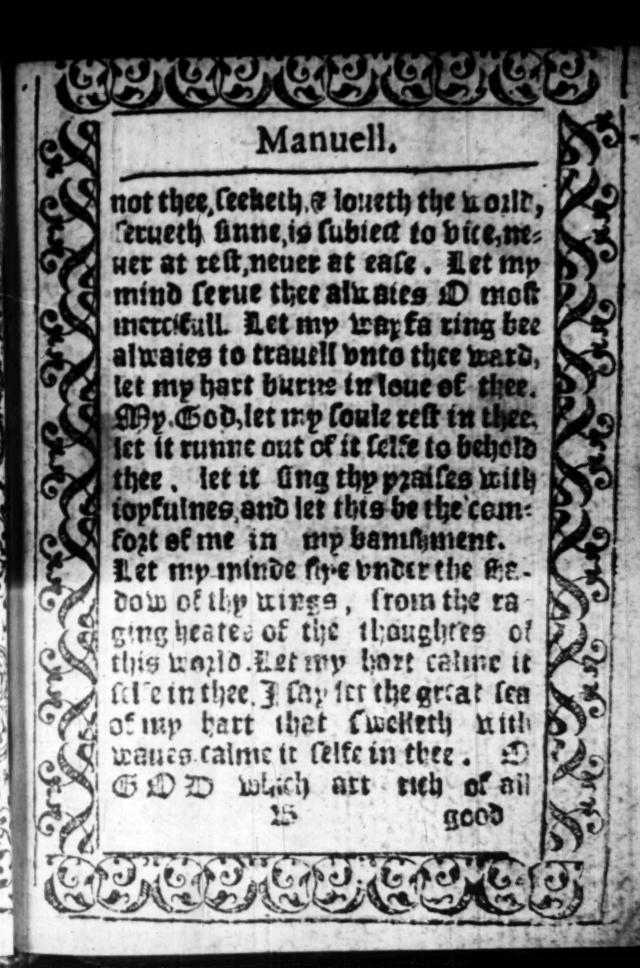
tie of thy house, and to the beaustie of thy house, and there let it be fed at the dyning table of thy heaven: Ip Litizens, in the place of fulfeed ding by the plentifuli cunning streames. Thou that art our hope our welfare, and our redempation bee also our iop. Thou that that bee our rewarde, bee also our reiopcing. Let my soule seeke thee alwaies, and graunt that in seeking ther it may never faint.

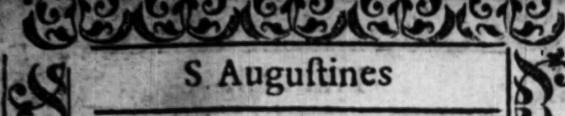
Of the wretchednesse of that soule which south not, & see-keth not our Lord Jesus Christ.

W De is that wretched some which



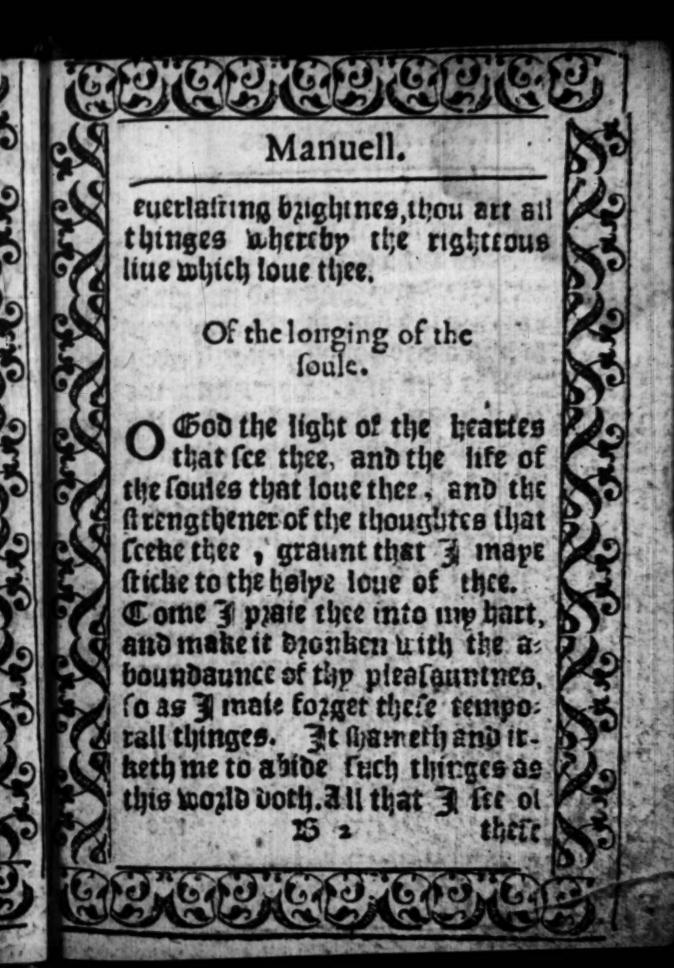
which towerly not Chaid, noz lees beth him : Dee loceth his life time which loueth not thee D Dod. De that cares not to live for thee Lord, is nothing and goeth for nought : De that refuseth to line buto thee to alreadie Dead. that is not wife to thee warp, is but a foole. Wolt mercifull Lozde, I peeld, graunt, & betake mp felie buto thee by whome 3 have being, life and wit . In thee doe 3 put my whole confidence, truft, and tiope, by whome I hall rise againe, live againe, and eniop rest. doe I couet, loue, and worshippe. with whome I hall dwell raigne, and bee bleued. The soule that seeketh not, ne loueth





good deinties, thou most bounti full bestower of heavenly repast que meate to me that am faint gather me op that am fcattered, delinet me that am in prisor, make me new againe that am heen in peeces. 25 chold I frand at the dere and knock. I befeech thee the bowels of the merce, where through thou hast bisted be bp pay fozing from an high bidde the doze to be opened toz mee wzetch which do knocke, that my foule may have free pastage to come in onto thee to eternall life which art the fountaine of lively water, and to west in thee, and to be refreshed by thee with thy heavenly bread. for thou art the bread and foun: taine of life, thou art the light of emet:

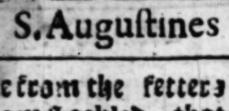




thele transtone things is but a Togrow to me:al that I heare of them is but a griefe to me. Belpe me D lozd mp God,and put glads nes into my hart that I may one: ip know and posteste thee, and I mall be latillied . Come buto me D Jelusof Pagareth vilite the Ceruant in peace, come bnto mee that I map fee thee . 23ut to narrow is the house of mp soule for thee, butil thou come buto me, it is tuinous D Lozde as thou knowest. Enlarge and repaire it Thefecch thee leaft it die tos fa: 3 mine . It bath manie thinges that will millike thine eics . know it and confesse it : but who Gall clenfe it of to whom hall ? crie els but onto thee! Lozd clente me

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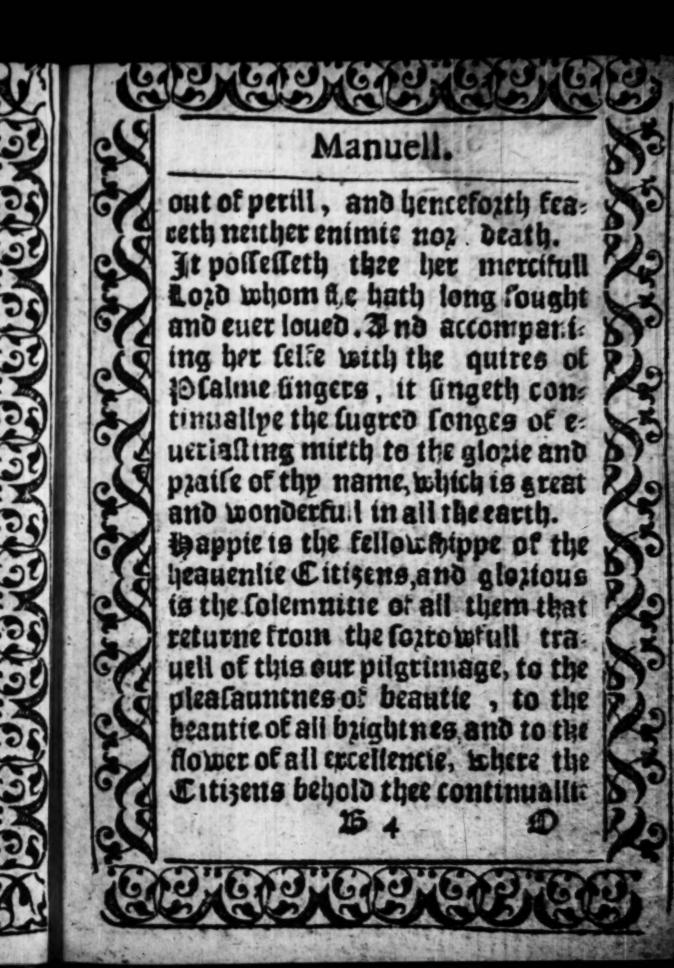
me from mp prinie ans. Sweete Ehzilte make me, I beleech thee good Jelu, make me to lap awepe the burden of fleffip delires and earthly lustes for love and liking of thee. Poure the mercie beon my Coule that it ouerrule not my fleth,let reason ouerrule mp loule, let the grace ouerrule me rea: Con, without which neither soule. flehe, noz realon can in anpe one thing pleafe thee . Give me the grace that inp hart, inp toung ant inp bones may praise thee. In: large my mind, and lift by the eie: aght of my hart : that even with the Cwift conceit of mp Spirite. may attaine to thee the eneria: lasting wisebome which abitest opon all things . I beleich thee loose



loofe me from the fetters where with Jam hackled, that I maie leave all these thinges and hie me but thee sticke to thee onelie, and attend by on thee onely.

Of the happines of the soule that is let loose from the prison of the bodie.

ing let look from the earthlie pulon speth op freelle into heauen and there beholdeth thee her most lweete Lozd face to face, and is no more disquieted with anie feare of death: but reiopceth in the everlastingnesse of incorruptible glorie. For the glorie is lafe a Out



D Lozd. Foz thou le wouldest. and halt to ozdained: thou spakest the worde, and all thinges were Ind in the came thy great glozie, nothing that mape trouble the minde is offered, no: thing that is fozowful to the earc nothing to the eies, but that which is good and delectable. What longes, what instruments, what mymnes, what melodie Coundeth there with A!lelupa! There sounde alwaies most pleasaunt tunes mos l'weete melodie of an: gels and most wonderfuil ditties of longes which are long to the glosp by the heaventle inhabttauntes without all end . Ind thou hast ozdained D good Jesu that no harinnes, no gallye bitter: neste

neste mould have any roome with: in thy Realme. For there is not ther a naughtie person, noz naughtines, no aduerfarie noz tinpugner, neither is there anie in: ticement of linne, no needines. no hame, no brawling, no milulage, no ercuang, no feare, no buquietnelle, no penaltie, no doubtful: nelle no violence, no discord : but there is parfect peace full of loue, continuall reloyfing and prap-Ang of God, careleffe rest without ende , and euerlasting glad: nes in the holy Thou. D howe luchie hould I be if I might heare the most pleasaunt Larols of the Litigens, and their sugred longes aduauncing the prailes of the louereigne Trinitie with due honoz

Jonour. But over happte houlde I be might Jonce attains to ling a long my felfe, I fay to ling one of the sweete longs of Dion to our Lozd Jelu Chzist.

Of the joies of Paradife.

Odivelie life, Deuerlasting and aie blested life, where as is top without sozrow, rest without trasuell, dignitie without teare, riches without losse, healthfulnesse without impaying, aboundance without want life without death, continuance without corruption, blessednes without corruption, blessednes without calamitie, all good things in perfect love beautie and beholding face to face, full know ledge of all things and in all things where

abere Boos loueraigne goodnelle is Cene, and his inlightning light is glozified of the Saints: where the precent maieftie of God is be: held, and the mindes of the behols ders Catilies therwithall as with the foode of life. The moze thep fee it, the more they defire to fee it:pet delite thep without disqui: etnelle, and haue their fill of it without weerines. There the days Cunne of righteoulnes cheareth all men with the wonderous light of his beautie, and fo inlighteneth all the Litizens of the heavenly Cople that they themselves peld light. euen the light that God hath be: highted them, light moze light som then all the brightnes of our dapfunne, and then the clearenes of all the

the stacres. For they cleave to the immortall Godhead, and thereby are made immortal and incorruptible themselves, according to this promise of our Lord and saviour: father, as for those whom thou hast given me, I will have them to be where I am, that they may see all one, as thou father art in me, and I in thee, and that they all so may be one in bs.

Of the kingdome of heauen.

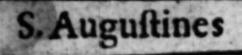
O Realme of heaven, D moste hapie Realme, D realine with out death, D kingdome without ende, where is no succession of time

time by ages, where the day la: fting continually without night wotteth not what time meaneth where the Couldiour that getteth & opper hand is rewarded with on: Cheakeable giftes foz his labour .a hathan eucrlasting garment fet bpon his noble head. Would God that Chaift of his heavenlie pitie having released the burthen of my finnes woulde commuand me the bacelt of his Ceruauntes to lap a ude the fardell of this fleth that 3 might passe into the endelle ioies ofilis Litte, to repole mp felfe, le as I might heepe companie with the holp fest about, frande befoze the glozious maieltie of my creator, with the blessed spirites behold the precent countenaunce

of God, be touched with no fears of beath reioice in Inretie of the in: corruptiblenes of the everlafting immoztalitie, and being linked to him that knoweth all things, for go all blindnes of ignozance, no: thing esteeming al earthly things, and not bouchfauing to looke bp: on this vale of teares of to remeber it anie moze, whereas our life is a painefull life, a corruptible life a life full of all bitternes a life that is milites of milchiefe and handmaid of hell: whom humors make to Cwellwhom paines abate, whom heate partcheth, whom apres make dilealed, who meatge puffe pp, whom fastings fozepine, whom mirth maketh nice, whom headines confumeth . whom theught

thought pincheth, whom eafe bulleth, whom riches pranke vp, who pouertie pulleth downe, whom youth setteth aloft, whom age makes to froope, whom fickeneffe defaceth, whom forrow thrusteth downe, whom the deuill lapeth waite foz, whom the world flattes reth, whom the flesh delighteth. where the soule is blinded, where the whole man is put out of oter. After all which to mame and fo great milchieues fucceedeth crucci death, and in fuch wife maketh an end of all baine topes, that whe they be once past, they may be thought to have neuer beene.

In

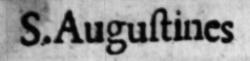


In what wife God comforteth the forrowfull foule after the long mourning therof.

Wit what praptes or what thankigiuinges are wee a. ble to tender buto thee D Lozde our God, who ceafelt not to com: fort ps with the wonderful vifita: tion of thy grace, among the great miferies of our moztalitie? Beheld while I feare the end of my life while I conflder mp annes while [? I fin teare of the inflice, wille thinke opon the horzog of death, while I muddet at the punich: ment of hell, while I know not with what Araitnes thou does boult out and weigh my workes, chile I am bttetly ignozant with

Manuell,

what end I hal close them by ani while I bethinke me of there and many other thinges to my telfe in mp heart: thon D Lozde God of thine accustomed pitie art readie at hand to comfort me wretch replenished with many griefes : and in the middelt of thele moninges Toze complaints, and deepe lighes of mp heart, thou takelt bp mp fad and forrowfull minde to the tops of the he mountaines, even to the beddes of fixeete fpices putting mee into a place of pallate by the rivers of Cweete waters, where thou preparest a table diversty furnified against I come, tore. freste my appailed sprites, and to cheare by my heavie heart: through which deinties I being



at length refreshed, doe forget iny manifold miseries, and being life ted up about the height of the earth, doe take my rest in thee which art the true peace.

Of the sweetnesse of the loue of God.

I love thee my GDD, Flove thee, and more and more would faine love thee. Why Lorde God thou fairest of all the childre of men, graunt mee to long for thee, and to love thee as much as I mould, as much as I should. Thou art bumeasurable, e must bee loved without measure, specially of us whome thou has said so loved, and for whom thou has said said, and for whom thou has made so great

great and to goodly thinges . D loue which burnelt euer and art neuer quenched, D Cweete Chaift, D gracious Jelu, D my & D D which art lone it Celfe, let me who: ly on fire with thy fire, with the loue of thee, with the Cocetenelle, with destrousnesse of thee, with tie king of thee, with toping and res iopcing in thee, with the plentife. neffe & pleafantnes, and with the pleacure and delight of thee, which is holy & good, chaft & eleane: that being throughly full of the Cweet: nes of thy love, wholy kindled with the flame of affectio towards thee. I may love thee my 1102de God most Cweete & most beautitifull, with all mp heart, with all mp foule, with all my frength

teares, with much reverence & tre sling, having thee in my heart and in my mouth & before mine epes atwates and in all places, to as three may be no rowner in me for any counterfeite or uncleane love.

Of ioy.

nesse, let my bellie eate thee, and let my bowels bee filled with pleasant wine of thy lone. and let my mind better forth good thords. D'charitie my GD D, sweete hor my knowie milke, the foode of Angels, make mee to growe in thee; that I may eate thee with a sauo:

rie talle. Thou art my life where: by I live, the hope that I fickt buto, the glezy that I deure. hold thou my hart, rule mp min guide mine bibeelfanding, cheare by my loue, tift thou by my foule and draw the mouth of my fpirite which thirsteth after thee, by to the water streames that are as boue. I befeech thee let the trou: blousnelle of the flet cease. Let the fancies of landes, waters, apze, and Chpe hold their peace. dreames and fantafficall Meije lations : let all tongues all lignes and whatsoever is able to patte bee whifte. Pea let mine cutte toule bee ftill, and let it oues passe it selfe, not by thinking opon it felfe, but by thinking

vpon thee my God, because thou art in verie deede mp whole hope & truft. Foz in thee D moft Cweete. gracions, and increifull God D Lozd Jelu Chrift, is both the poz= tion and the bloud and the field of enery one of vs. Then looke where the postio or prece of me raigneth, there belieue Imp Celte to raigne also. Looke where my bloude beareth rule, there truft I to beare rule too. Looke whee mp flesh is glozified, there know I that I alfo am glozious, and although I Dea Unner, pet diatuit I not this communion of grace. for al: though my annes fozefend it, pet doth mp lubstance require it. Ind although mine owne transgressions but me out, pet doth the par:

ticipation of nature take me in.

That the word is become flesh for our hopes sake.

P Dz the Lozd is not so bukinde. as not to love his owne fieth his owne members, his owne bowels. Eruely I hould despaire for my Unues, vices faultes, and negli= gences. without number, which 3 haue committed and daply doc commit without ceaung, in heart word, and deede and by al meanes that mans frailtie can offend in: were it not that the be 200 D mp Bod is become flethand Daellett in bs. But now I dare not des paire, because that hee being obedient buto thee to the deetly.

even to the death of the croffe, hath taken away the hand writing of our finnes, and napling the fam to the croffe, hath crucified both anne and death. Row then, 3 looke bathe with a careles epe bo meanes of him who litteth at the right hand and entreateth for be, and I thinke longe to come bato thee voon trust of him, in whom wee are alreadie rifen againe and reuiued, alreadie mounted bp into heaven and there do ut among the Ingels. To thee be praple to thee be glozp to thee be honoz to thee be thankes. Amen.

That the more a man museth vpon
God, the sweeter it is vnto him.

SPOR

Dit merciful Lozd which halt le loued and laued be, lo quic: kened and exalted bs. 9803 mer: cifull Lozde, how Eweete is the remembrance of thee! The more 3 thinke bhon thee, the moze Eweete and amiable art thou bnto me, & therefore am I greatly delighted with the goodnes. With clears epe light of minde, and with a most oure affection of godly love, accozding to my finall abilitie, do fins ceisantly couet to sue for thy loue, ? to behold thy wonderfull beaus tie, in this place of mp pilgrimage, as long as I abide in these buttle members. for Jam wounded with the dart of thy love, I am loze inflamed with deure of thee, I woulde faine come buto thee,

song to fee thee. I will therefore stand byon my gard, and with waking epes will I ang in my heart: pea I will ang with my minde and with all my ftrength. I will prayle thee my maker and renewer: I will pearce the Chye with my minde, and bee with thee in defire: so as my body enely malbe held here in this prefent mis ferie: but in thought, in delirouf neste, and in longing, I will als trapes bee with thee, for looke where thou mine incomperable, defired and beare beloued treasure art, there also is my heart. But loe my most gracious and merci: full Lozde, whereas I woulde consider the glopp of thine bus measurable goodnesse and loning kind:

kindenesse, my heart is not sufficient to doe it. For thine henor, thy beautie, thy power thy glorie, thy royaltie, thy maiestie, and thy lone exceede all biderstanding of mans minde. Like as the brightnesse of thy glory is inestimable: so also is the graciousnes of thine everlasting love buspeakable, where through thou adoptest those to bee thy somes & knittest them but other, whome thou hast creasted of nothing.

That tribulation for Christes
take are to bee defired
in this life.

O App Coule it wee thouse bee faine to lufter tomentes e-

very oap, if wee houlde be faine to endure euen hell fire for a long time, that wee might fee Chaift in his glozp, and be in company with his Daintes: were it not meete we should abide al the Corrow that could bee, that wee might be made partakers of so great a benefit, and of se great glopp? Let the diuels then doe their spight, let them tempt while thep tempt map, let fastinges fozepine the bodie, let courle apparell griene the fleth, let laboz pinch it, let wat: ching daye it bp, let this mancall upon mee, let that man or that man disquiet me, let coide matte mee curle together, let my confcience barke at mee, let mp heade ake, let my heart burne, let my tto macke

stomacke bee windie, let my face looke pale, let mee bee wholp dif: caled, let my life confume in lozrow, let mp peares waste awape in Aghing and Cobbing, let rot: tennesse lodge within my bones, and let wozmes craule buder mee: le I may rest in the day of treuble, and that wee may goe by to: gether to our people that waite for vs. For, Lorde what glory hall the righteous haue: How great hall the top of the Saintes bee, when everie face hall hine as the Sunne? When the Lozde hauing forted his people inte des grees, half beginne to muffer them in the kingdome of his fas ther, and render the promised rewardes to ech of them accor-

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ding to his workes and defertes: giving to them, for earthly things heavenly thinges, for temporali thinges everlalling thinges, for small thinges great thinges? The celp then shal happinesse be heaped up full to the toppe, when the Lorde shall bring his Daintes to the sight of eternall glory, and make them sit bowne together in heaven, that GDD may bee all in all.

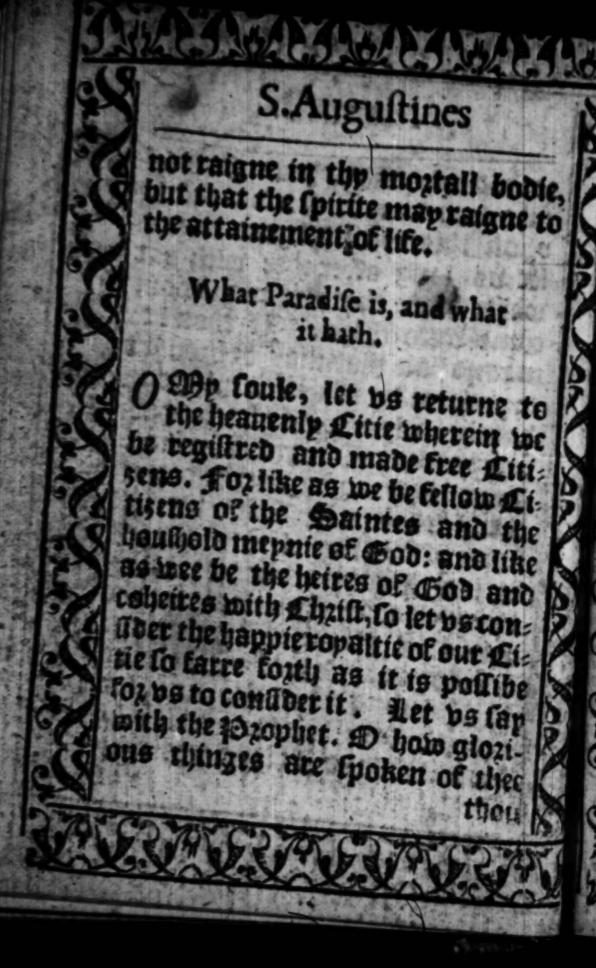
How the kingdome of heaven may be gotten.

pleasant happinelle, to set the Saintes. and to bee with the Saints, to be a Saint:

to

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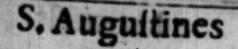
to fee God, and to have God fol euer and euer. Let vs thinke byon this with diligent minde, let bs long after thee with our whole heart that wee may coone come buto them . If thou de: maund how that may be brought to patte, 82 by what defernings,02 by what helpes it may be compace Ced: hearken D man: The king: dome of heaven requireth none other price but the felfe: the full vaine of it is the felf: give the felf for it and thou halt have it. Who troublest thou thy selfe about the price of it? Christ hath given him felfe to purchase thee a hingcome to God the father. So then give thou the felfe that thou maielt be his kingdom, and that finne may



thou title of Goostoz thou art the dwelling place of all them that retoice the top of the whole earth is founded spon thee. There is not in thee anie age, noz milerie of age. There is not in thee any mai med perfon, any lame man , anic crooke backe, noz any milhaper bodie. For all be growne by to perfect men, after the full meafare of the age of Chaift. What blelled: der thing can there be then such a life where there is no feare of po: uertie . noz weakenes of difeate: Re man is harmed there, no man is displeased there, no man einit eth there. There is no burning of couetuousnes no delire of meate. no ambitious fewing for konour and authoritie there is no dreado.

the Deuill:no Chare of freendes, no feare of hell fire: There is no death neither of bodie noz of toule, but pleafaunt life affured of immoz : talitie. Then hall there be no int: feries, then hall there bee no debates but all thinges hall be at a greement, because all the Baintes hal agree in one. Deace and mizth hold all things together, al things are calme, and quiet. There is con: tinuall light not fuch as is now here, but Co much the brighter as it is much happier. for (as we read) that Ditte hall neede no Sunne, noz Moone, becanfe the Lozd al: mightie mail hine in it, and the Lambe hall be the light of it. Where the Daintes hall hine the flarres for ever without end.

and fuch as have taught many in the way of righteoulnes, ital be ac the brightnes of the Chie. Celhere: oze, there hal be no night, no terk nes, no meeting of clouds no painfulnes of heate oz colde, but there mail be fuch a temperateres , as neuer epe hath feene, eare hard, no; hart of any man conceiued, fauing onely of them that are counted worthy to entoye the fame, whose names are written in the tooks But pet it is farre a boue all these thinges to bee in fellowshippe with the companies of Aungels, Erchaungels, and all the heavenip powers , to hold the Patriarkes and 1820 phets to tee the Apolites, and all Bainteg, pea and alfo to fee



THE STATE OF THE PARTY OF THE P

o wn parents. Clorious are thefe t hings but much more glorious is it, to behold the present counte nance of God, and to see his insinite brightnes. I passing excellent glorie hall it be, when we hall see God in himselfe, and when we hall both see & have him in our selnes. of whom we hall never have seene inough.

What thing God requireth like vnto himselfe in vs.

God the father is Charitie, God the conne is louingnes, & God the kely Gook is the love of the father and the conne. This love, this charitie, and this louingnes tequireth come! the thing in vs, that

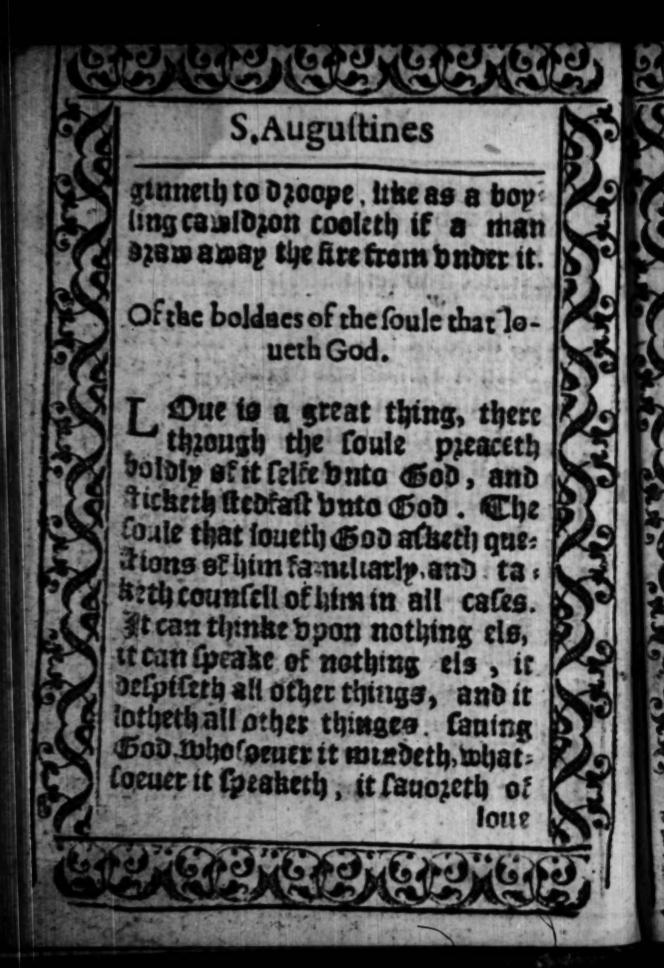
that is to wit charitie, wherevy we be affociated, and kuit bato God as it were by some alliance of kin: died. Loue passing not for dig: nitie looketh toz no reverence. He that loueth, commeth boldly of himselfe bnto God, and Speaketh familiarly buto him without anic feate of without any flicking. It thou couet to know what thou lo: uelt, marke whereupon the minde doth runne, for where love is, there is the cie, and in what thy delight 15, in that resteth the whole cogita: tion of the hart . It thou louell God much, thou also lovest much to thinke voon him: if thou louest him but little, thou museft bpor him but berie little. If thou will know where and what is the lea



furz, fee what it is that thou to nettiff thou wilt not be ignozant of that which thou louest: looke whereon isthy whole cogitation & to halt thou finde thy treasure by thy loue, thy loue by thy minde. his life is but tolle, which loueth not. But he that loueth hath his eies euer to God ward, whom hee loueth whom he longeth foz whom he thinketh of in whom he deligh: eeth, spon whom he feedeth, in whom he batleth. Buch a one as is thus disposed, both so fing, so read and is to forecasting and circumspectin all the workes, as though God were present before his eies , aud fo is be paclent in: deede. De prapeth in Cuch wife as if he were taken op and pre-Cented

3-10-16-16-16-16

cenced befoze the face of govs ma testie in his high throne: where thousands of thousands do him leruice, and ten hundzed thouland are flanding about him . Looke what coule love biliteth, the came doth it awake out of fleep. It monicheth Coftneth, and woundeth his hart. It inlighteneth the dark pla ces, bulocketh the hut places, war meth the cold places, mekeneth the sturdy, fumis, & impatient mind. chaceth away vice, bzidleth fichily affections amendeth manners, re: formeth and reneweth the spirite and restraineth the light motions and actions of Aipperie pouth. A! thefe thinges doth lone when it is present. And allocare as loucis gone away, by and by the soule beain.



SIENCE MERCHIEN COLOR

Manuell.

loue and it finelleth of loue , fo wholly hath the love of God won it butohim . Be that will haue knowledge of God, let him loue him. In baine commeth he to rea: ding. Audping, preaching, or prays ing, which loueth not. The loue of God breedeth the loue of the Coule and maketh it intentiue thereunto. God loueth to the intent to bee loued againe. Talben he loueth hec meaneth nothing els but to be los ued: for he knoweth that thep which love him are bleffed by their loue. The Coule that loueth God renounceth all her own affections. and grueth her felle wholly to no thing els but loue . to the end fhee may antwere love for love. And when the hath otterite spent her felfe

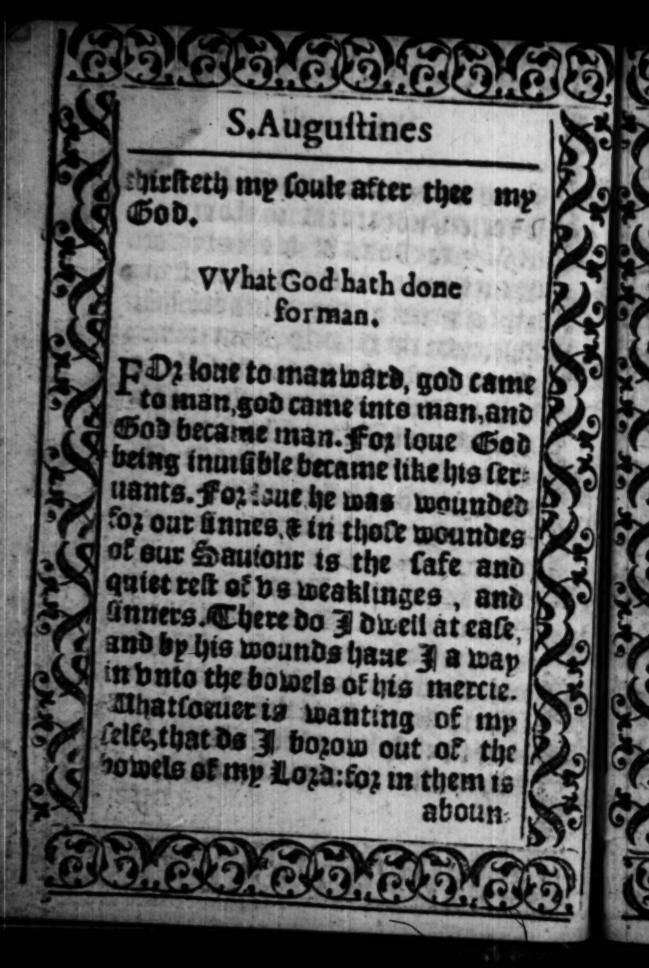
telfe in loue, how small a thing is it in respect of that everlasting Atreame of the heauelp loue? There is great oddes in the match be: tweene the lone and the louer, be: tweene the soule & God, betweene themaker and the creature. Ind pet if f Coule ioue thee whole where the whole is there is no want. Let not the soule be afraid which loueth, but let the soule be afraid which loueth not . The soule that loueth is caried with desirousnes, drawen with longing disclaymeth befertes , Gutteth the eies of maiestie, openeth the etes of pleacute, Cetteth her Celfe in Cafetie and dealeth boldly with TDD. Chrough loue, the foule withdra weth and departetly

EGAES AGAES

BENERAL MENSION

Manuell.

ande from the bodily lenles. lo as it feeleth not it felfe to the ende it map feele God. And this is done at fuch time as the minde being allured with the buspeakeable Sweetnes of & D D, doth after a fort feale away from it felle, or rather is rauthed and flippeth a: way from it felfe to the entent to entop & D to her delight. Po: thing is to pleafaimt as love Loue procureth familiaritie with God, familiarine procurety bold. nes, bolones talt andtaft continual hungring. The soule that is surprised with the love of God ca thinke of nothing els, noz with no: thing els : but with often fighes layth: Like as the Bart thir: teth after the water springes, fr

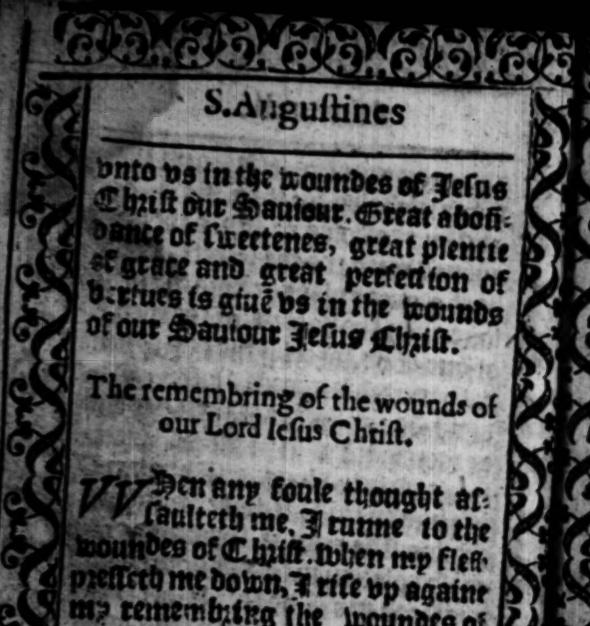


SENERGE SENERGE

Manuell.

aboundance of mercie, and there want no holes for it to flow out at. 18p the holes of his bodie are opened unto me the fecretes of his hart, a great pledge of his kindelp loue, even the bowels of the mercie of our God, wherby the day fpzing hath vifited be from aloft. woundes of Jelus Chaift are full of mercie, ful of pitie, ful of tweetnes, and ful of loue. They bozed his hands and his fezte, and pierced his lide with a speare. thele holes map I tait how tweete the Lord my God is, haw Cweete and milde he is indeede and howe mercifull he is to all that cal bpon him in truth, to al that feeke him and chiefely to al that leve him. Dienteous redemption is given





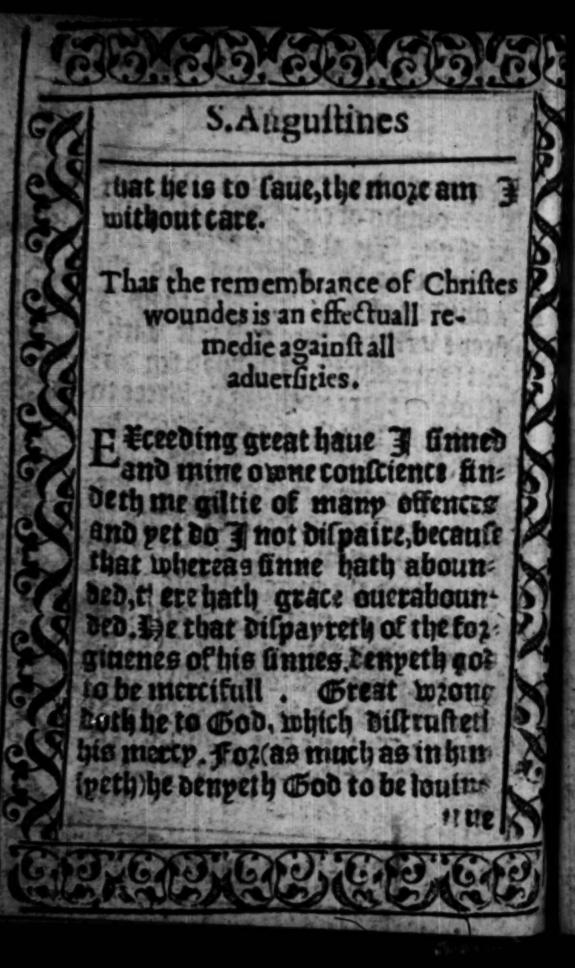
Common any foule thought as saulteth me. I cume to the moundes of Chist when mp fless present me down, I rise up agains my temembring the woundes of my Lord. When the benil layeth wait for me, I sty to the bowels of the mercy of my Lord, the beparate the many from me. It the heat of letherie pronoke my members, it

REPUBLISHED LEIS

Manuell.

is quenched with calling to minde the wounds of our Lozd the Conne of God. In al aduerlities I find no remedie so effectual as the woundes of Chaift. In them 3 fleepe without care, and reft without feare, Chaift hath dped foz bs: Row is there nothing to bitter to the death, which is not calned by the beath of Chaift. Il mp whole hope is in the death of mp Lozde. his death is my defert. & mp te fage, mp welfare, life, and refurrece tion, and the merciculmette of the Lozde is my merite, Jam not pooze of merite, to long as he the Lozd of compattions fapleth not. ds long as hee is manifelde in mercie, to long am Jallo manifold of defertes. The mightier





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true, and miguite, which are the thinges wherein my whole hope conssiteth, that is to wit, in the love of his adoption, in the trueth of his promise, and in the power of his redeeming. Pow let mp wife magination murmure as much as it listeth & lap: Who art thou! how great is thy glosy and by what defertes hopelt thou to ob: taine it! and I will answere bold: ly, I know whome I have credi: ted, that of his exceeding great love bath adopted mee to bee his Donne, that hee is foothfast of promise, that hee is mightie in performance, and that her mas ooe what hee lifteth. I connot be feared with the multitude o' my Cames, If I thinke mee of the

S. Augustines ege weath of my Hord, because my Annes are not able to ouermatch him. Pailes and his speare cepe onto me that I am throughly re: conciled to Chailt, If I loue him. Longius hath opened me Chailtes ade with his speare, and 3 am zone into it, and there do I rest in aftie. Hethat is afraide let him lous: for loue duneth feare out of Jonzes. Shere is no temedie so mightie and effectuall against the jeate of lechery, as the death of | ny redeemer. De ftretcheth out is armes boon the Croffe, and est a ni esonap sid tuo otsoled si sineste to imbrace sinners. coeene the armes of my Saujour ninde I to live and dpe, There hall I unz Cafely, there will I

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trait thee D Lozde, because thou hast taken me op, and hast not given mine enimies their pleasure over me. Dur Daulout hath bowed downe his heade at his death, to kille his beloved. Ind so often doe wee kille G D D, as we be throughly touched with the love of him.

The musing of the soule vpon the soule of God.

O Mp soule which art innobled with the Image of God, resteemed with Chaiftee bloud, be trothed to him by fairly, indued with the holy ghost, garnished with bettues, and registred among

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the Angels: Loue thou him that hath loued thee to much : Deru him that hath Cerued thee: Deeks him that fethes thee: Loue him that loues thee, which loued thee first, and which is the cause of the loue. De is the desert hee is the re: warde, he is the fruite, hee is the vle of it, he is the end of it. Bec carefull for him that is carefull of thee: bee at leafure for him, that is at leafure for thee: be clean with him that is cleane : bee holp a fth him that is holie. Looke after what fort then hewest the telfe tomardes God, after the came forte spall hee them himselfe towardes De is Cmeete meeke, and mercifull: and therefore hee reuteth to have them that bee Cweet ! THE THE PARTY OF

Lucete, meete, plea:ant and met: cifull. Loue thou him that hath plucked thee out of the puddle of milerie, and out of the mire of filthineste. Chote him for the friend about all friendes, which a: lone will keepe touch with thee when all thinges faile thee. In the day of thy buriall when all thy frindes fizinke from thee hee will not foglake thee, but will defenb thee from the rozing Lyons that waite for their pray, and will leade thee through an onknowne countrep, and bring thee to the firectes of the heavenly Dion, and there fet thee among the Angels before the face of his own maiely where thou hatt heare this angelical dite tie:holy,holy, holy, Lozde God o

hoites. There is the long of mirth the voice of top & welfare, the voice of thankelgiuing and prayle, and the boice of magnifping God for euer. There is the full measure of happineste, pasting excellent glozp. superaboundant top, and all good thinges. O inp Coule, figh hartily defite earnestly, that thou maiest come to that citie aboue, whereof lo glezious things are spoken, and wherein is the habitation of all that reiopce. 23y lone thou maies get by thether. Hothing is hard nothing is imposible to him that loueth. The coule that loueth go: eth vp often to the heavenly Jeru Calens and cunneth familiarly from Areete to Arzete, villting the Datriaches and Daophetes, Calu

ting the apost les, wond; ing at the hostes of Wartyzes and Lonfest lozs, and gasing at the companies of the Virgins. Heaven and earth and all thinges that are in them call byon me without ceasing, te love my Lozd God.

What the knowledge of the trueth is.

trueth: first to know thy self and to endeueur to be that uhich thou oughtest to be and to amend that which ought to bee amended. Ind secondly to know and to love thy maker, sor that is the whole happines of ma. See then know of speakable the graciculnes of good

C 4 loue

one towardes be is. De hath cre ated be of nothing, and given be all that we have. But for as much as me have foued the gift mas then the giver. and the creature moze then the creatoz: we are fai len into the divels fnate and be: come his bondflaues. Peuerthe leffe God being moued with compassion fent his some to redeeme os flaues, and his holp spirite to make be his tonnes egaine. De hath gruen his Donne to bee the price of our ransome, the holy Bholt as an affurance of his lour, and to be hozt hee referueth him: telfe whole for be to bee the beritage of our adoption and so God according to his exceeding gracious geodnette and mercy, hath for ber

perploue and good will to man: warde bestowed not onely his benefits, but also him selte vpor him to recover him againe, not fo much to himfelfe as to him. the intent that men might bei borne of God God was first born of them. Who is to hard hartel that hee wil not be coftened by the loue of God preventing man with le hartie good will, that he bouch: lafed to become man for mans Cake? Etho can finde in his heart to hate a man whole nature anti likenesse he feeth in the manhood of God. Doubtleffe he that hateth a man hateth God, and fo loteth all his labez. for God became man for mans Cake, that hee might bee a redeemer as well



as a creatoz, and that man might bee tancomed with his owne goodes, and that one man might loue another the moze hartely DD appeared in the hape of man, to the end that both bodie and coule might bee made bleffed by remains the eye of the minde in his Godhead, and the eye of the bodie in his manhood, to that whether man went in 63 out, hee might finde foode in him laid bp in Noze by him in this humane

What the sending of the holy Ghost worketh in vs.

De out Daulout was boine for bs, and crucified and put to beath for vs. to defitop our death by his owne death. And be-

cause's grape of his flehe was ces ried to the wine presse of the Cross and there being prested pecided forth the Emeete wine of his God: head: The holy Gijost was lent to make readie the veilels of mens heartes, that the wine might bee put into new bellels : fielt to lea: con their heartes for marring of the wine that houlde bee put into them, eafterward to hoope them well for leaking when the wine was poured into them: that is to wit, to cleanle them from belighting in Cinne: and to binde them from delighting in vanitie. Foz that which is good coulde not come in, till that which is ill was first ridde out. The delighting in wickednesse

befileth, the belighting in banity meadeth out. The delpting in wic kednesse maketh the vestell foule and the delpting in bamtie ma beth it full of cranies. To delpte in wickednes, is to lone finne, and to delight in banitie, is to bee in loue with transitozie thinges. Thereforecast out the thing that is cutl, that thou maiest receave the thing that is good. Poure out sourenesse, that thou mayest bee filled with Ewectenesse. Last out the spirite of the divel and the spitte of this world that thou maien take the spirite of God. The spirit of s divel worketh delight in wic: kednes, and the spirite of the worlde worketh delight in vani-. And thefe delightes are eurl:



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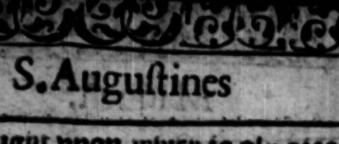
for the one ia a fault of it Celfe, & he other is the occasion of faults. When the enil spirites bee cast out, then will the spirite of God come and enter into the taber: nacte of the heart, and woozke good delightes, and good loue. whereby the love of the world and the love of Anne is driven away. The lave of the worlde inticeth men to deceaus them, and the loue of finne defileth and leadeth to death. But the love of God intighteneth the minde, cleanfeth the constience, gladdeth the hart, and heweth to man God.

Of the working of him that loueth God.

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E in whome the love of Got dwellert, is alwaies deniun when he hall come unto 6 D D when hee mall leane the worlde and when heemall scape the cor cuption of his flesh. And to the incent he may finde true peace, he eath his heart and delice almaies lifted opaboue. Wihen he Attath when he goeth, when he redeth, of whatfoever he doe, his heart is e ucemoze with God. He exhaztetle all men to the lone of God, her commendeth the lone of GDD onto all men, and in heart, word, and worke her their ein buto all men both how ewecte the laue of 5 D is, and how outh at b bitter the lone of this u orlde ie. det laugheth at the glow of this mozia

world, and Andeth fault with the care of it, thewing how foud a fol; lie it is to put a mans trust in thinges that be transitozie. Hee maruelleth at the blindnelle of the men that love fuch thinges. And hee wondereth that all men foztake not all the transitozie and flightfull thinges. He thinketh that all men houlde deeme the thinges sweete, wherein hee him telfe findeth to good talt : that al men hould loue, that which he lo: ueth: & that al men hould be priup to that which he knoweth. Often: times doth he behold God, and is sweetely refreshed at the confem plation of him: to much the more sappilp as he doth it more oftelp. for freet alwaies is that thing to



be thought opon, which is aluaics tweete to be loued and prapled.

C Of the true rest of the heart-

I R deede the true rest of the hart, is when the heart is wholp let: led in delice upon the lone of God, and conteineth nothing els, but hath a certaine happie belight in the thing that hee holdeth him to. and loveth in the came delight. Ind if it bee neuer fo little with: drawne from them by any vaine thought.or butines of other mat: ters: he hyeth him as fall as he can to returne to him agains u fth all Coeebe: accounting it but a ba: numet to abide any where els the

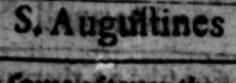


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Manuell.

there. for like as there is no mo ment wherein man doth not enion or ble the gratious goodnes of Bod: Co ought there to be no mo: ment wherein he sould not haue him prefent in cemembrance. Ind therefore no fmall fault doth that man commit , who when hee tal: keth with God in praier, is foden dealy pluckt away from his presence, as it were from the eies of one that neither faw him noz hard And that is done when he followeth his owne naughtie and purulie thoughtes, and preferretti before God, Come creature that is for his owne profite or pleasure whereunto the contemplation of aminde is easily drawne away. by bethinking revoluing, oz min

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ding the came oftener then Cod whom he must continually remed ber as his creator, honor as his cedeenter, attend by on his canious, and feare as his tudge.

Whatfoeuer withdraweth the fight of the minde from God, mult in anie wife be eschewed and abhorsed.

VV is a locater than art that to uest the world, looke before thee whether thou goest. The way that thou walkest is an entil way and full of sourow. Therfore Dimen leave of thine owne business for a while, and withdraw thy selfe from thy troublesome thoughtes. East away thy burdensome cares,

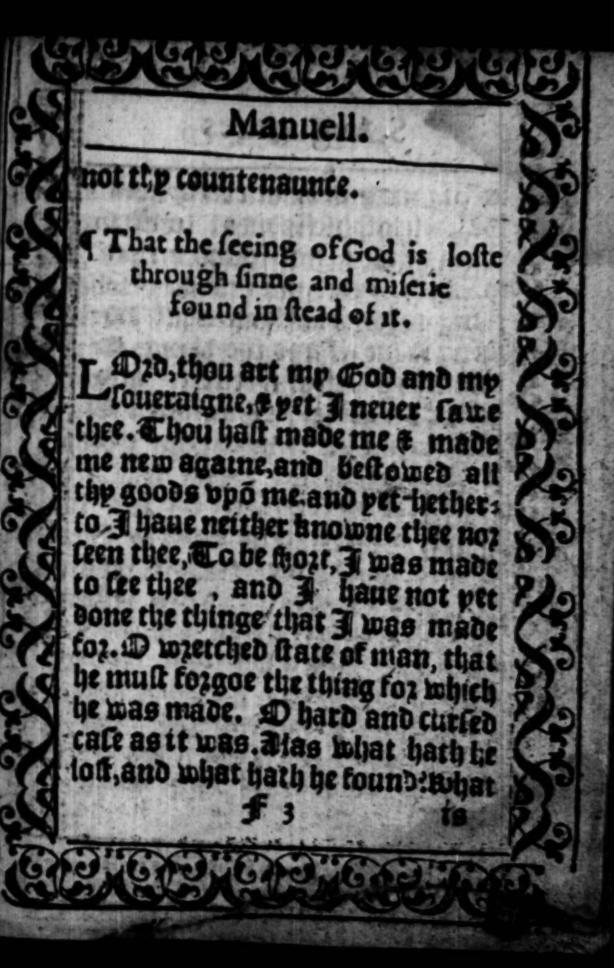
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lay affice the paintfull turmoiler, bestow some time bpon God, and rest the seife a while in him. thee into the chamber of the mint hut out al thinges saving God and fuch things as further the fins ding of him, and lecke him, with thy doze fast thut to thee. Let thy whole hart say unto & Do , 3. feeke thy countenance, nisthy conntenance, that I Ceeke D Lozd: Powthen mp Lozd God, goto teach thou my hart where and how it may feethe thee, and where and low it map find thee. Lord if then be not here, where mail I lecke thee when thou art gone: De if thou be encep where, who jee I not thee here ? Certelle thou dweltest in bnoppzecl eabl



light. And how mall I come as thee then: De who hall leade mee. and bring mee in thether that 3 may fee thee there : againe what markes of what hape hall I feeke thee by: I never law thee my Lozd 600, I neuer knew thy face. cathat hall this far banished creat ture of thine do most high Lozde, what hal he do ? What hall thy feruant do which is carefull for lone of thee and is rejected farre from the presence Behold, he panteth to fee thee., and the counter naunce is fattefrom bimite lons arth to come neare thee, and the amelling place is b napprocheable. De would faine find thee, and hee knoweth not the place. We is deliegus to feeke thee, and knoweth not

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CENTRAL SERVICES

S.Augustines

is forgone, and what remagneth : the harh lost blessednes, to which he was made, and found miserte to which he was not made. The thing is gone without which nothing is luckie, and the thing remaineth which of it celfe is alto: gether buluckie. Man did then eate angels bread. which thing her nowe hungreth for : and now he eateth the bread of lorrow, which he was not then acquainted with. DLD is D, how long wilt thou ozget ve ! foz euer ! How long wilt thou turne away thy face from vs? callen wilt thou looke backe and heare vs ? When wilt thou inlighten our eies and thewe very face? When wilt thou rekoze the ceife buto vs ? Looke hacke

backe Hold and heare vo, and in lighten bs, and thew they felte bn= to bs, a restoze the Celie buto bs, that it may go wel with vs which are so if bestad without thee. have a bitternes at my hart be: cault thou halt forlaken it: Lozde I beleech thre sweeten it againe with the comfort. I have begon to Ceeke thee with a hungry appetite, let me not be fent away from thee without repalt. I am come with a Garpe stomacke, let me not go a: way fasting. I come pooze to thee that art rich, I come wretched to thre that art pitifull.let me notgo away emptie and despited. Loid Jam bowed downe, and 3 cailnot looke but counward. Raile me that I may looke vouracd.

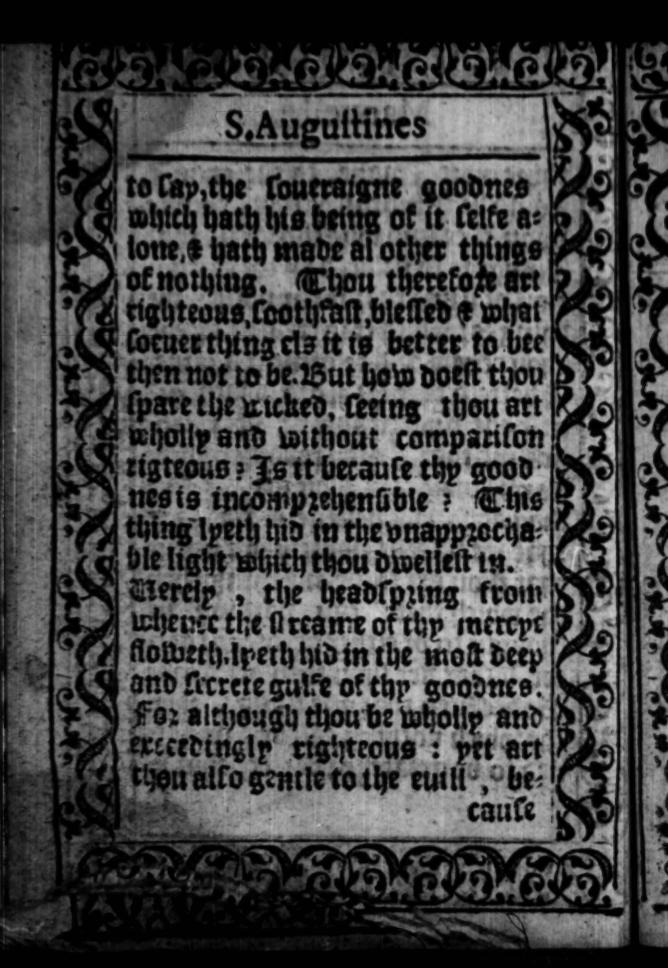
Mynz iniquities are gone ouer mp head, they have overtobelmed miz and they overlodeme as a hea up burthen. wind me out and on: loade me, that the pit hut not his mouth opon me . Teach me to feeke thee and hew the felfe to me at my feeking. Foz Icannot feeke thee except thou teach me, noz find thee except thou shew thy letse onto me. Let me Ceeke thee by longing after thee, and let mee long after thee by feeking thee. Let me find thee by louing thee and let me loue thee by finding thee,

Of Gods goodnes.

Confesse Lozd I thanke thee for it) that thou hast created me after thine

Man Andrews

thine own Image, to the ende I hould be mindtull of thee, thinke ppon thee, and lone thee. 25 at that Image is to befaced by the corrup: tion of finne that it cannot do the thing for which it is created, except thou renew and reforme it againe. I beleech thee D Lozd which gi: uelt the buderstanding of faith, graunt that I may readily buders stand how great thou art . For thou art as me beleeue, & this is it that me beleeue namely we beleue that thou art come one thing, then the which there can nothing be thought to be either greater oz bet: ter. Mhat art theu then D Lozde God: Guen that one thing, then the which nothing can be imagis ned to be greater of better, that is

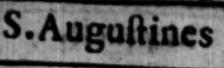


Manuell. Ause thou art wholly a exceding good: for thou thouldest be the lesse good if thou thouldest beare with the entity. How entitled for better 19 he that in

good: for thou houldest be the lesse good if thou houldest beare with no entill. For better is he that is good both to good and bad, then he that is good but to the good only. And better is he that is good to the entil both by sparing them and also by punishing them, then e that is good to them but in punishing them only. The cause ther sore why thou art merciful, is for that thou art wholly and exceeding good.

Of the delectable fruition of God.

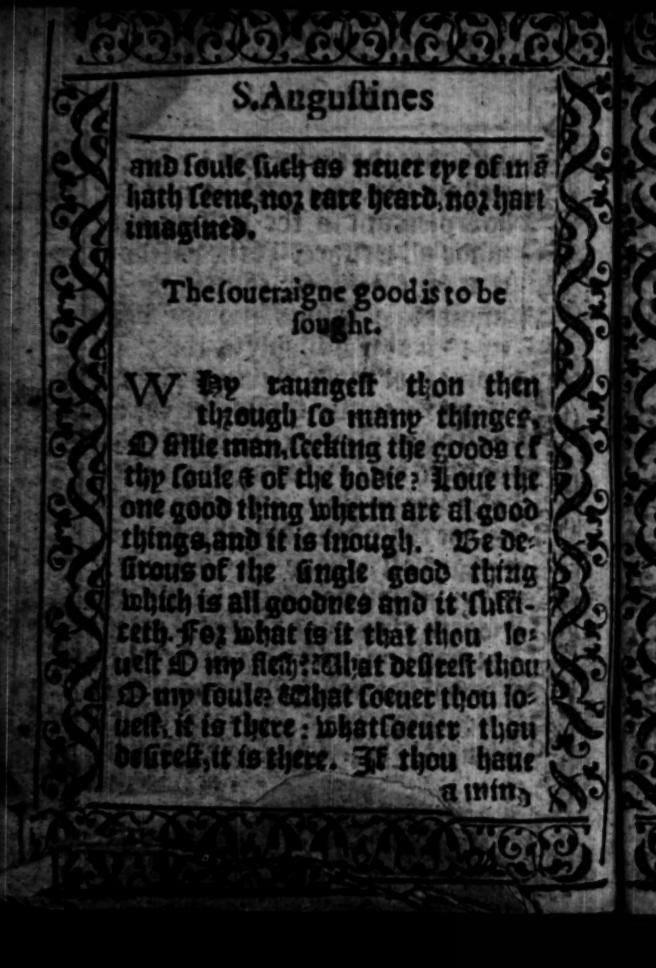
o Anmeasurable goodnes which pasself—all understanding of neart, let that mercye of thyme come



come opon me, which proceedeth from lo passing aboundance. Let that flow into mee which floweth out of thee. Spare me of the mer: citulnes, and punish me not by the Juffice. I wake now my Coule, and lift by the whole understanding, & consider to the ottermost of the power how great and of what fort that goodnes is which is God. for if every leverall good thing be beletable:cast in thy minde aduisedly how delectable that good thing is, which conteineth the plea: Cantnes of all good thinges: not in fuch lost as we find it in thinges created, but as farre differing, as there is oddes bet weene the crea: ture and the maker. For if the life that is created be good: how good

is the lite that created it ? Ifthe welfare that is created be pleafat: how pleasant is the welfare that made all welfare: If the wiledom that consisteth in concessing of knowing of things knowne, be as miable: how amiable is the wife, dome that made al thinges of ne thing? finally if there be manic and great pleasures in things that be delectable: what and how great pleasure is there in him which made those delectable things ! D what hall he have, or what is it that he hall not have which eniopeth this good thing? Certeffe he hall have whatfoever he will he hal not have any thing that he would not have. For there hall be have al good thinges, both of bod

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Manuell.

a mind to beautie there the righ: teous wine as the cunne. If thou like of Ewiftnes, Arength, or liber: tie of bodie, where against nothing may relift: there they hall bee like the annaels of God. Hoz the body is sowne a naturall bodie, but it mall rife a spirituall bodie, that is to wit, spirituall in power, but not in lubstance. If thou deste a long or healthie life there mall be helthe full everlaltingnes, and everlas Aing healthfulnes. For the righteous hall live for ever, and the welfare of the righteous commeth of the Lorde . If sufficaunce They hall be cutticed where th glorie of the Lord appeares . dronkénes: they that be made dro hen with the folgon of God house



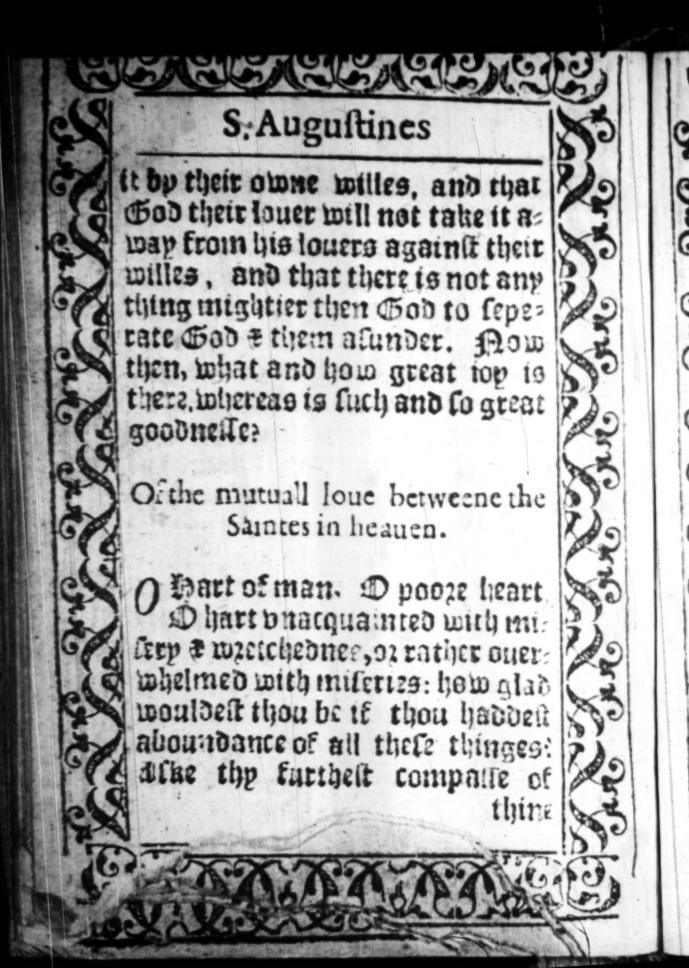
it melodie : Chere the Aungels hall fing buts God without end. fam manner of pleasure, to it ot bucleane: The Lord wil let them drink their fil of the Areame of his pleatures . If wiledome: The berie wiledome of God hall them himselfe to them . If frendthip : They hall love God moze then themselves, and one another as themselves: and God hal love them moze then they louis them-Celues. For they lone him them. Celues and one another by him: & he loueth himselfe and them by himselfe. If concord: they wal al of them delight but in one thing, for there shall be but one will among them, and that hall be the will o God their loueraigne. If power

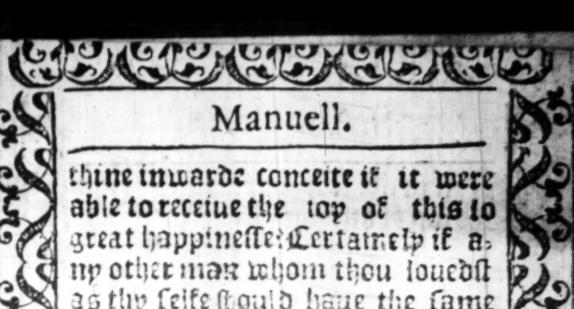
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and the second of the second o

They wall bee mailters of their wils like as God is of his . For like as God can do what he lifteth by him felfe: to that they bee able to do what thep lift by him. Ho: like as they will not lift any other thing then he lifteth: Co will he lift whattoener thep lift, and to confe quently what soener he uneth mus needes come to paffe. If her riches: God will make his good a faithfull Ceruants vulers of much goodes, pea they halbe the childien-of God, and Gods, and thep hasbe the heires of God, and coheires with Christ. Dr if thou delite assured safetie: they halbe as fure that the good estate shall neuer faile them, as they are fure that they boulde never forgoe MI TONE OF US

HEEREN GER

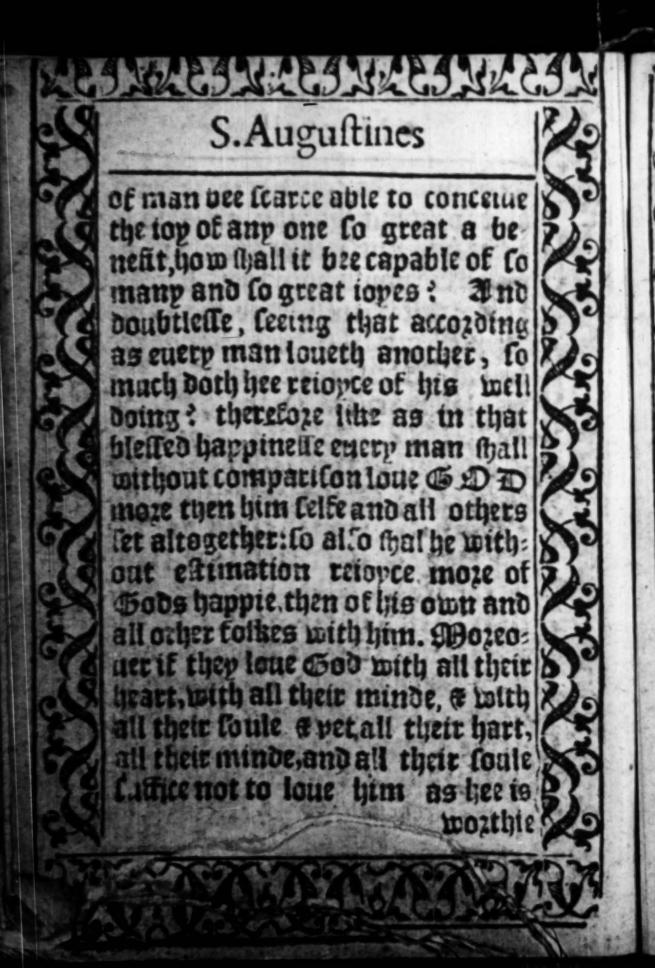




as thy seife hould have the same happie frate, the top woulde bee double becaufe thou wouldest bee as glad for every one of them as toathp felfe. But if two og three or a number mos hould have the faine thing, thou wouldest bee as glad for enery one of them as for thy felie, it thou didst loue them as the felfe. Cothat iop then hall there be in that perfect love of in: numerable bleifed Angels and men, lohen none hall loue any o: ther teke then him felfe? foz euerp of them thalbe as glad for others, as foz hun Ceife. Dow if tije heart

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Manuell.

a ozthie: out of all doubt, they that also reiopce with all their heart, with all their minde, and with all their Coule: and pet their whole heart their whole minde, and their whole soule mail not suffice to re: iorce to the full.

Of the full ioy of the eternall lite.

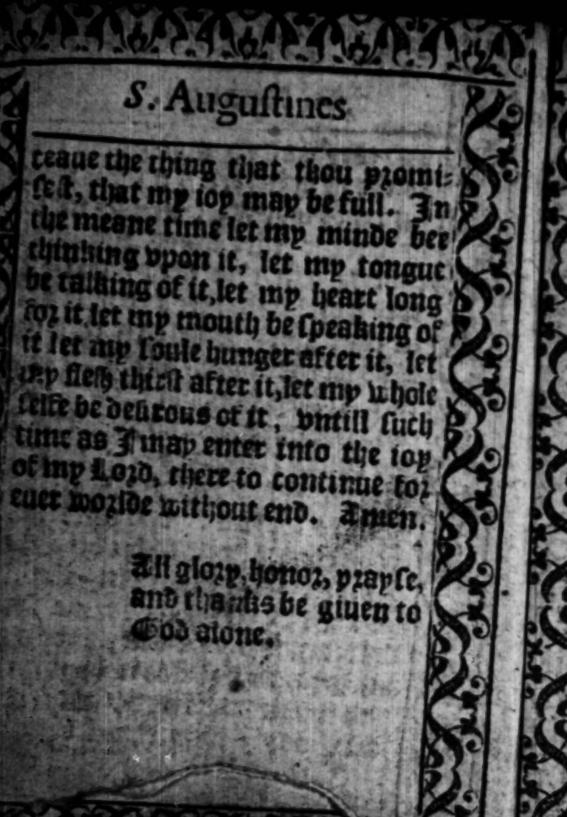
g God and mp Lozde, mp hope and heartes top, tell my soule whether this be the cop whereofthou faielt buto be ty the Donne: A Che and pe thall receive that pour top map be full, for 3 have found a certaine top that is full and more then full. for when the heart is full the minde full the

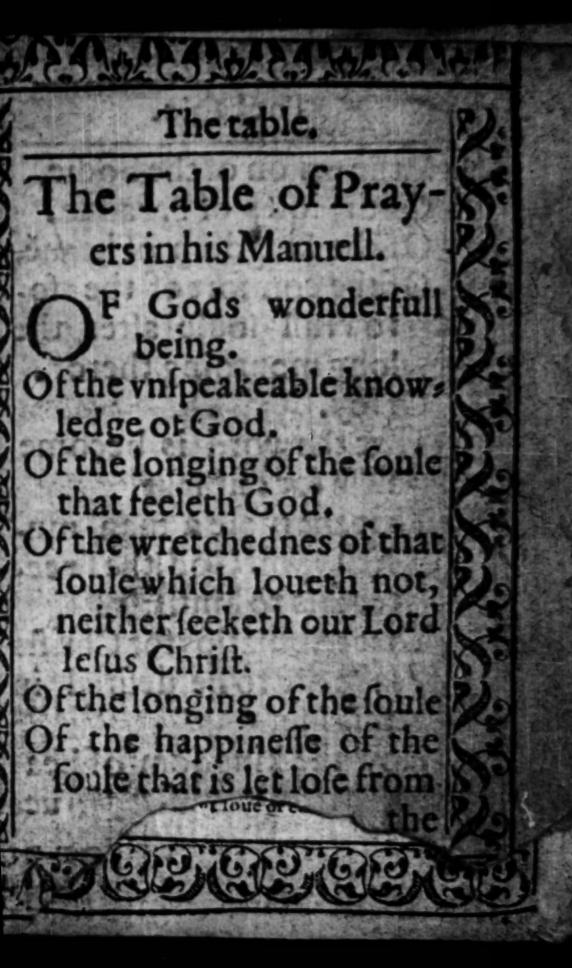
S. Augustines

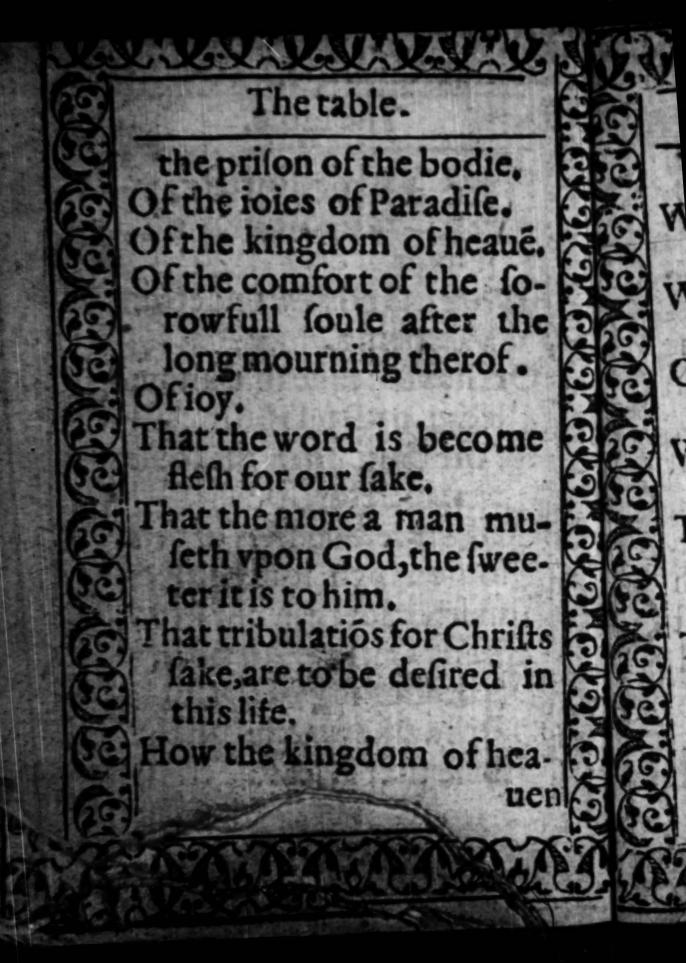
Coule full, and the whole man full of that top, pet hall there remaine an overplus of ion without mea: furz. All that toy then, shall not en ter whole into the eniopers of it but the eniopers shall enter whole into the iop of their Lord. Lord tell thy fernant, tell me inwardly in my heart, whether this bee th: iop whereunto thefe Ceruants of thme hall enter, which must enter into the top of their maifter. Etus ly the top that thine elect thall en: icp was never leene of mans epc ner heard of mans care, nor con: ceined of mans heart. Therefore Lozd Thaire not pet Caide oz inja gined held much thy cholen hall recopce. Andoubtedly they shall se much reioxce, as they doe love thee

Manuell. and they hall to much love thee. as they know tiee. Indicow much hall they loue thee? Merely no epe hath seene, eare heard, noz heart conceined in this life, how much they hall know thee and ione thee in that life. I beseech thee my God let me know thee and loue thee, that I may have icy of thec. and although I can not doe it to the full in this life: pet let me p20: At from day to day butill it may come to the full . Let the know ledge of thee grow in me here, the I map become full there. Let the loue of thee increase in me here, that it map become ful there: fo as my iop may be great in hope here and full in deede there. D footh aft God, I pray thee let me re

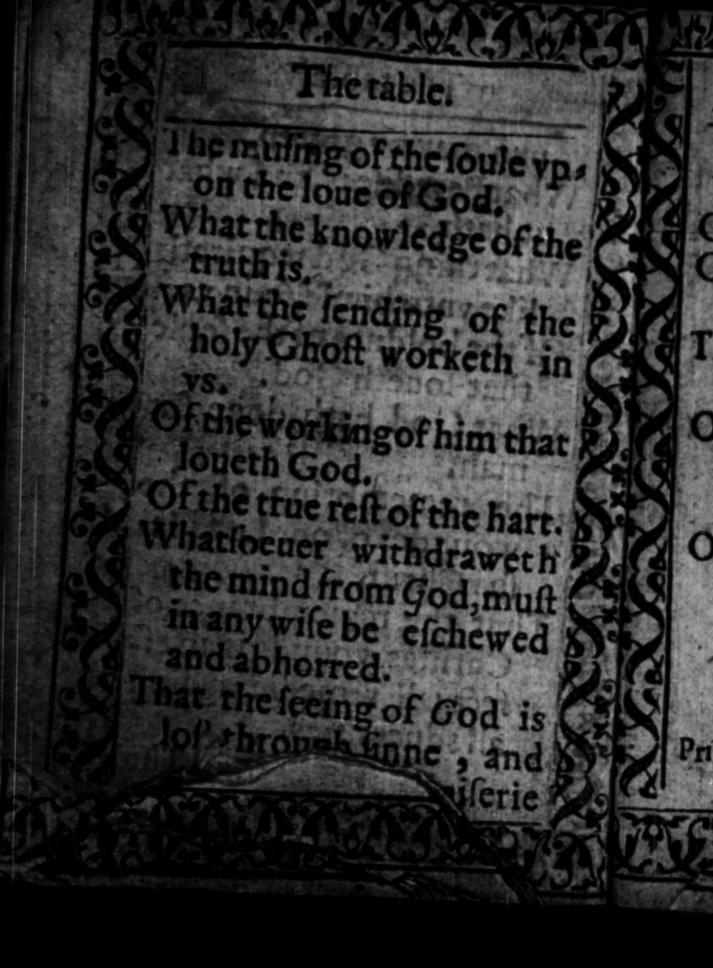
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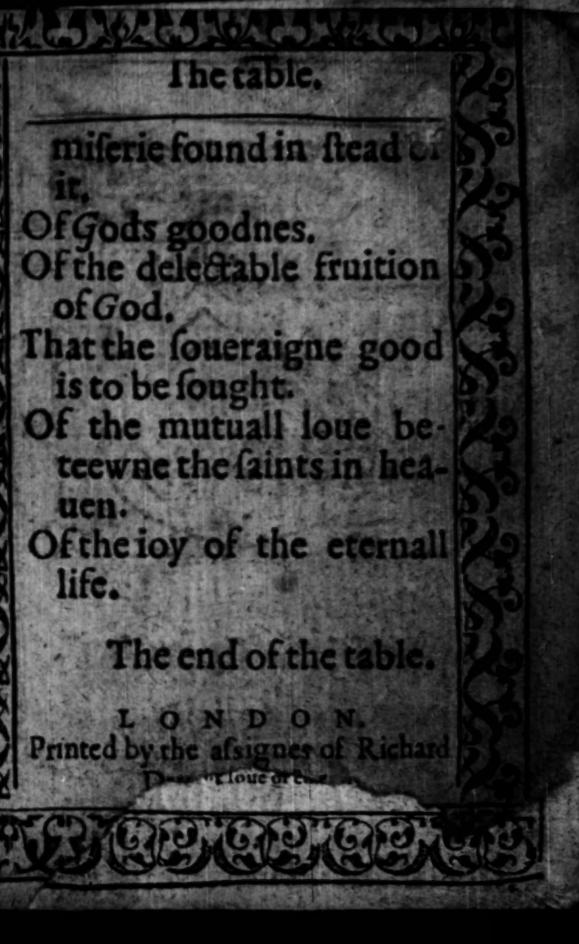






The table uen may be gotten. What Paradise is, and what it hath. What thing God requireth like vnto himselfe in vs. Of the boldnes of the soule that loueth God. What God hath done for man. The remembring of the woundes of our Lord Ies sus Christ. That the remembrance of Christes wounds is an effectuall remedie against all sduersities







Karekarekarekareka

A Table of the Prayers conteined in S. Augustines bookes, intituled his selfe talke with

God, and his Manuell.

Of the wretchednes and frailtie of man.
Of Gods wonderfull light.

Of the mortalitie of mans nature,

What is ment by becomming nothing.

Of the fall of the fouleinto finne.

Of Gods manifold benefites.

Of mans dignitie in time to come.

Of Gods emnipotencie.

Of the incomprehensible praise of God.

That no man can rule, gonerne, or faue himfelfe,

Of the manifold fnares of concepifeence.

Of the admirable light of God and of his bener

That God doth continually behold and marke

That man can do nothing without the grace of

Of the deail and his manifold temptations.
That God is the light of the righteous.

Of Gods benefires.

Of the fementnes of love or charitie.

That



